THE

BRITISH CRITIC,

For JULY, 1809.

" Quantum literis, quantum ſtudiis, veteribus noſtris delectationibus, conſequi poterimus, libentiſſime conferimus."

CICERO.

Whatever literature, whatever thoſe ſtudies, which have always been our delight, can poſſibly ſupply, we will moſt freely beſtow.

ART. I. *The New Teſtament, in an improved Verſion upon the Baſis of Archbiſhop Newcome's New Tranſlation: With a corrected Text and Notes, Critical and Explanatory; publiſhed by a Society for the Promotion of Chriſtian Knowledge, &c. &c.* 8vo. 612 p. 8s. Johnſon. 1808.

THIS Verſion of the New Teſtament, publiſhed, as the *title-page* ſets forth, " by a Society for promoting *Chriſtian* Knowledge, and the Practice of Virtue, by *the Diſtribution of Books*," demands our particular conſideration. If it really is ſo improved a verſion as it is ſtated to be; if the text is carefully corrected, as it is pretended; but above all, if the accompanying notes are properly illuſtrative of the Chriſtian doctrines, then not only all the members of the Eſtabliſhed Church of theſe realms, but almoſt every denomination of diſſenters from the eſtabliſhment, are extrava-

gantly wrong. Calviniſts, Arminians, Baptiſts, Anabaptiſts, Quakers, Papiſts, nay, even Arians, Semi-Arians, and Socinians, all are in a groſs error; thoſe only may be held to be right who are the immediate diſciples of the following contemporary authorities; Dr. Prieſtley, Mr. Wakefield, Mr. Lindſey, Mr. Evanſon, Mr. Jones, and the ſeveral contributors to the Theological Repoſitory. For though Archbiſhop Newcome is held out as a ſort of model in the title-page, his authority is made light of, whenever it appears to be much againſt theſe editors, and we are expreſsly told in a note on the firſt Epiſtle of St. John, that nothing but "the clear and diſcriminating light diffuſed over the obſcurities of the ſacred Scriptures, by the venerable Theophilus Lindſey, and his coadjutors, Jebb, Prieſtley, Wakefield, and others," could "purify the Chriſtian Religion from thoſe numerous and enormous corruptions, which have ſo long disfigured its doctrines and impeded its progreſs." This is ſpeaking out plainly; but it is rather a wonder that none of theſe names appear in the title-page to recommend the book, while *two* Archbiſhops are ſelected for the purpoſe; for beſides the learned *Primate* of Ireland, a motto is adopted from *Archbiſhop* Parker's Preface to the *Biſhop's* Bible, by way of a ſecond decoy, to the unwary members of the Church; we can really not bring ourſelves to conſider it in any other light.

In their Introduction, the Editors boaſt of the encouragement they have received, from the liberal and enlightened. How much could we wiſh that all *ſuch* terms might be avoided. It is thus that a noun adjective is often made to convey an argument. If thoſe are the only *enlightened* who ſhall encourage the ſale and diſtribution of this edition, all criticiſm is ſuperſeded—we muſt incur the charge of dulneſs and ignorance for merely attempting it, and certainly of illiberality for preſuming to undeceive the public. The title page contains many bold aſſumptions of this nature. The Verſion is declared an *improved* one, the Text, a *corrected* one, and the object of the Society is ſtated to be, the Promotion of *Chriſtian* Knowledge. We are not bound to bow down to authorities, any more than the Editors themſelves, and ſhall therefore freely declare, that we deny all theſe aſſumptions; we think the Verſion *not* an *improved* one, the Text *not* by any means *correct*, and the knowledge it would promote, to be not truly *Chriſtian*. We muſt take our chance, after this, of being expelled from the ſociety of *inquiſitive*, *liberal*, and *judicious* ſcholars; of *candid* and *diſcerning* readers; of *learned*, *acute*, and even *honeſt* critics;

critics; of *ſerious* and *enlightened* Chriſtians: this we cannot help. We ſhall endeavour to *hold faſt the form of ſound words*, delivered to us by the ſacred writers, in hopes of ſaving both ourſelves, and thoſe who will honour us with their attention.

It is not our deſign, however, to enter upon a minute examination of the verſion merely as ſuch, but rather to dwell upon thoſe doctrines attempted to be ſet aſide as *vulgar errors*; ſuch as the *pre-exiſtence* and *miraculous conception* of Chriſt—the *divinity* and *perſonality* of the *Son* and *Holy Ghoſt*—the exiſtence of *evil ſpirits* and *angels*; and the *atonement* by the *blood* of *Chriſt*. We do not propoſe to be equally diffuſe on all theſe points, but upon ſome we cannot avoid having much to ſay; we ſhall begin with what happens to occur the earlieſt in this book of God; namely, the birth of our Lord Jeſus Chriſt.

The accounts of the miraculous conception and birth of our Saviour have here a ſtrong mark of ſuſpicion put upon them. The whole of the narratives from verſe 16 of the firſt chapter of St. Matthew to the end of the ſecond chapter, and from verſe 4 of the firſt chapter to the end of the ſecond of St. Luke, is printed in *italics*, "to *ſhew* that it is of *doubtful authority*." The reaſons for this are given in the notes at the foot of the pages. It is our duty to examine them cloſely; and we ſhall bring them all together, that a full view of the ſubject may be taken at once. The references in theſe notes point out to us the ſources whence the editors have deduced their arguments, and we may reaſonably conclude that they have of courſe ſelected the ſtrongeſt proofs in vindication of their own ſuſpicions. The firſt note on St. Matthew begins by telling us, that

"Epiphanius ſays, that Cerinthus and Carpocrates, *who uſed the Goſpel of the Ebionites*, which was probably the original Goſpel of St. Matthew, written in the Hebrew language for the uſe of the Jewiſh believers, argued from the genealogy at the beginning of the Goſpel, that Chriſt was the ſon of Joſeph and Mary: but that the Ebionites had *taken away* even the genealogy, beginning the Goſpel with theſe words, 'And it came to paſs in the days of Herod the king, &c.' "It is probable therefore," ſay the Editors, "that the firſt ſixteen verſes of this chapter are genuine, and that they were found at leaſt in the copies of Cerinthus and Carpocrates. And, indeed, it can hardly be ſuppoſed that an author writing for the inſtruction of Hebrew Chriſtians, would have omitted to trace the deſcent of Chriſt from Abraham and David, upon which they juſtly laid ſo great a ſtreſs."

Here muſt ſurely be ſome miſtake; the genealogy is probably genuine, becauſe Cerinthus and Carpocrates argued from it that Chriſt was the ſon of Joſeph and Mary, and muſt therefore have had it in *their* copies, though it appears they *uſed the Goſpel of the Ebionites*, who had expreſsly *taken* the genealogy *away!* Nay, "even the genealogy;" therefore, probably, in Epiphanius's opinion, ſomething elſe; and what could this be, that ſhould intervene between the genealogy and the words "and it came to paſs in the days of Herod," but the account of the miraculous conception and birth of Jeſus?

Whatever had been *taken away* ſhould in propriety be carefully reſtored, and though we are not prepared to ſay that the Editors have given an exact account of matters (for if they have they ſtrangely confounded their own arguments), yet we are very ſure that Epiphanius does talk about things *taken away* and *eraſed** by the Ebionites, if not by the Nazarenes alſo. If the genealogy was by any, *taken away*, it is plain that, in theſe Editors' opinion, Cerinthus and Carpocrates were ill uſed, who had made uſe of it, to prove that Jeſus was the offspring of Joſeph and Mary, and of courſe *a mere man*; and we ſhall venture to ſurmiſe, that they who would argue from the account of the miraculous conception that he was *more than man*, are quite as ill uſed by thoſe, who would, in theſe days, attempt to *take away* the parts of Scripture in which this is related. It is impoſſible not to be ſtruck with the little credit due to the authorities cited. By the ſtatement of the Editors, the Ebionites ſeem to be clearly convicted of *taking away*, one portion at leaſt of *genuine Scripture*. If not ſo, then their other authorities, Cerinthus and Carpocrates, muſt be accounted guilty of drawing their arguments in proof of the mere humanity of Jeſus from a forged genealogy. Either way their authorities are are to be ſuſpected; the Ebionites of a fraudulent eraſure, or the Cerinthians and Carpocratians of an unwarrantable inſertion. To bring theſe forward as joint evidences in a caſe where they appear to have differed ſo remarkably, would look like a great overſight, were it poſſible for us to be blind to the policy of ſuch a ſtep in perſons of the Editors' ſentiments. The Ebionites are right in the eyes of all Unitarians for rejecting the account of the miraculous conception, which makes Jeſus the Son of God; but not right in rejecting the genealogy, becauſe it helps to prove, among the Cerinthians

* Περικοπη and παραχαραξαν are the words uſed by Epiphanius.

and Carpocratians of the preſent day, that Jeſus was only the ſon of Joſeph.

That the narratives are ſeverally to be found in all the manuſcripts and verſions now extant, the Editors acknowledge. Only they happen to know that they were wanting in the copies uſed by the Nazarenes and Ebionites, *that is (ſay they)* by the ancient Hebrew Chriſtians. The Nazarenes and Ebionites of Epiphanius happen not to have been the ancient Hebrew Chriſtians; a point ſo fully proved by Biſhop Horſley againſt Dr. Prieſtley, that we need merely refer the reader to his Tracts and Diſquiſitions upon the ſubject, and paſs on to other parts of the note before us. "It is hardly to be ſuppoſed, that an author writing for the inſtruction of Hebrew Chriſtians would have omitted to trace the deſcent of Chriſt from Abraham and David." This we freely grant; it is not likely. The genealogy is in its proper place, and indiſpenſably neceſſary to the Goſpel of which it forms a part. But, we muſt have leave to add, that it is quite as *hardly to be ſuppoſed* that an author writing for the inſtruction of *Hebrew* Chriſtians ſhould omit to ſhow that the Meſſiah was born at *Bethlehem* in *Judea*. We ſay not, "*of a virgin*," though this might well be added, but at preſent we ſhall only inſiſt upon the former circumſtance. This, to Hebrew Chriſtians, was quite as neceſſary as the genealogy; for we find by reference to John vii. 42, (a paſſage not diſputed by theſe Editors) that even thoſe who judged our Saviour to be a Galilean by birth as well as reſidence, knew that the Meſſiah, the Chriſt, *ought to be born* at Bethlehem. Therefore, all things conſidered, the Hebrew Goſpel of St. Matthew would have been grievouſly and eſſentially defective, without ſome teſtimony of this ſort, the Hebrews themſelves being judges. But to return again to the note.

All the evidences adduced from Epiphanius, about the Goſpels of the Nazarenes, Ebionites, Cerinthians, and Carpocratians, as defective in theſe particulars, are nothing in compariſon with the argument that follows, and which, if admiſſible, muſt needs ſettle the queſtion. "The 18th verſe begins," ſay the Editors, "a new ſtory, which continues to the end of the ſecond chapter. This *could not have been* written (this is certainly coming to the point) by the author of the genealogy, for it *contradicts* his deſign, which was to prove that Jeſus, being the ſon of Joſeph, was the deſcendant of Abraham and David, whereas the deſign of this *narrative* is to ſhew that Joſeph was *not* his real father; this account, therefore, of the miraculous conception of Jeſus *muſt have*

been wanting in the copies of Cerinthus and Carpocrates, as well as in thoſe of the Ebionites: and if the genealogy be genuine, this narrative *muſt be* ſpurious." This is deciſive: nothing ſurely can be advanced againſt ſuch a diſcovery. And yet, to overſet the whole of it, we need not go far. The Editors themſelves have amply ſupplied us with an anſwer. In Mark, chap. vii. 38, the Editors, without heſitation, admit the following reading: "Of him the *Son* of *Man* alſo ſhall be aſhamed, when he cometh in the *glory* of *his Father*, with the holy angels."—Whom do they here account the *Father* of the *Son* of *Man?*—They alſo freely admit the following paſſage; Mark xiv. 61, 62. "Again the High Prieſt aſked him, and ſaith unto him, art thou the Chriſt, the *Son* of the bleſſed God? And Jeſus ſaid, *I am*; and ye will ſee the *Son* of MAN, ſitting at the right hand of power, and coming with the clouds of Heaven." Could theſe things have been written, let us aſk, by thoſe who really judged our Lord to be *only* the Son of Man? is not the contradiction as glaring in one inſtance as the other? The Editors, perhaps, will ſay no. One is literal, and the other figurative. One ſpeaks of a Son of God, the other of a perſon born of the Holy Ghoſt. This we ſhall not ſtop to ſettle. It is ſufficient for our purpoſe to turn over only one leaf, with the Editors, and take their own words. For there we are actually told, *(and it is urged upon us as a forcible argument)* that *had* the account of the miraculous conception been a genuine *narrative*, it *could not have been unacceptable* to the Ebionites, nor would it *at all have militated againſt the doctrine of the proper humanity of Chriſt*, which was univerſally held by the *Jewiſh Chriſtians* (ſee before), it being a fact analagous to the miraculous birth of Iſaac, Samuel, and other eminent perſons of the Hebrew nation. This analogy, in all its bearings, we entirely deny, but ſhall not dwell on it. It is enough to point out the inconſiſtency alluded to. We are told on one ſide of the leaf, that if the account of the deſcent from Joſeph be true, the account of the miraculous conception by the Holy Spirit muſt be ſpurious; and yet on the other ſide only of the very ſame leaf we are told that ſuch miraculous conception does *not interfere* with his proper humanity. With ſuch critics and ſuch reaſoners how can we ſtir a ſtep? In the laſt place, however, we agree with them, for we do not think that the miraculous conception *does* interfere with the proper humanity of Chriſt. We fully think that he was man, and the Son of Man, though born by the immediate influence of the Holy Spirit. We think his genealogy quite as applicable to his mother as to his reputed

puted father. The laws of the Jews made theſe matters identical and reciprocal. If Joſeph was the huſband of Mary, it has always been pretty generally allowed that he *could not have been ſo*, had he not been exactly of the ſame tribe and family as herſelf, and if ſo the genealogy applies to both: and of Mary he was moſt indiſputably born. There is no commentator of any repute, ancient or modern, to whom we might not refer to ſettle this point. Mary's pedigree and deſcent was involved in that of her huſband Joſeph; and "an author writing for the inſtruction of HEBREW Chriſtians," muſt have known this.

The note next proceeds to ſay, that if it be true as Luke relates, Chap. iii. 23, that Jeſus was entering upon his thirtieth year (ſee Wakefield's Tranſlation) in the fifteenth year of Tiberius, he *muſt have been* born two years at leaſt after the death of Herod, "a circumſtance which alone invalidates the whole ſtory." See Lardner's Works, Vol. I. p. 432. Here again they come moſt deciſively to the point. We ſhould at leaſt ſuppoſe that this "*muſt have been*" has the ſanction of the great authority they cite, and yet, Lardner (to whom they ſo very confidently refer) actually enters upon this very difficulty with the following remark; "It may be made appear *ſeveral ways*, that Jeſus was born *above a year*, probably *above two years*, before Herod died!" So that we ſhall here beg leave to join in the reference, and intreat the reader to turn to Lardner, and ſee how ably and ſatisfactorily he combats the difficulty, and in how *many ſeveral ways* he unravels the myſtery.

We are next told in theſe notes on St. Matthew (for thoſe on St. Luke are ſtill to come) that "it is indeed highly improbable that no notice ſhould have been taken of theſe extraordinary events by any contemporary writer; that no expectation ſhould have been excited by them; and that no alluſion ſhould have been made to them in any other paſſage of Scripture." We would aſk, what contemporary writer was there to notice them? Joſephus was not born till many years after, and he had great reaſon for ſuppreſſing ſuch relations. Could any author be particularly named that was ſo ſituated and circumſtanced as to be likely to record ſuch tranſactions, the Evangeliſts excepted? Though indeed it ſhould be noticed, that the Unitarians often intimate that theſe accounts were borrowed from the ſpurious Goſpels and narratives relating to Jeſus particularly, and his virgin mother. Such hiſtories were certainly written, and by contemporary authors, but it remains to be proved that, extravagant as they were, they had yet no foundation whatever

in truth. The "*Goſpel of the infancy of Jeſus*," and "*the Goſpel of the birth of Mary*," are titles that rather imply the actual truth of the accounts in Matthew and Luke. Why take the trouble of going back to the very infancy of Jeſus, or why dwell upon the birth of Mary, if as an infant Jeſus was generally held to have been merely ſuch, and Mary but a common mother? Why not write a Goſpel of the birth of Joſeph, as well as Mary, or of the infancy of John the Baptiſt? It cannot however be pretended that no contemporary writer noticed theſe events. The cenſual tables and public records of the empire may be ſaid to have borne ſome teſtimony to them. The temporary ſojournment of the parents of Jeſus at Bethlehem, accords ſo particularly and ſo remarkably with the prophecies relating to the birth of the Meſſiah, that this event alone is as extraordinary and providential as any, and this appears to have been expreſsly *regiſtered*. We muſt confeſs that the appeals made by Juſtin Martyr and Tertullian to the public regiſters of the empire, and the particular mention of theſe evidences by St. Chryſoſtom, fully ſatisfy us that ſomething of the kind notoriouſly exiſted.

As for the expectations excited, if the account is but true, there were many ſuch. The viſit of the Magi, the alarm of Herod, the aſtoniſhment of the Shepherds, the prophecies of Simeon and Anna, are ſurely remarkable enough. That great opponent of Chriſtianity, Mr. Collins, in his Scheme of literal Prophecy, admits that very extraordinary expectations were raiſed by the birth of Jeſus. He expreſsly mentions the opinion of the Virgin Mary, that the child with which ſhe was big ſhould help Iſrael. He mentions and dwells upon the prophecy of Zacharias, who declared that that child was the perſon ſpoken of by the Prophets, who ſhould "ſave Iſrael from their enemies, and from the hand of all that hated them." He ſpeaks alſo of the inſurrections of the Jews in conſequence of ſuch expectations, and other matters. But, in our opinion, *St. Luke's* account is at once a ſufficient anſwer to all ſuch objections. The conduct of the virgin mother is deſcribed in a very ſtriking manner, and is exactly ſuch as we might expect and ſuppoſe, if we conſider that it was manifeſtly among the purpoſes of God, not fully to reveal the Meſſiah, till a long time afterwards. She is repreſented as doubtful in ſome degree, and yet by no means diſpoſed to queſtion the interpoſition of Providence. Upon the report made by the Shepherds, that they had been favoured with an angelic viſion concerning the child, "all that heard it," we are told, "*wondered* at thoſe things which were

were told them by the Shepherds." "But," it is added, "MARY kept all theſe things in memory, conſidering them in her heart," a circumſtance particularly repeated, upon the extraordinary occaſion of his being found, when only twelve years of age, among the teachers in the Temple.

Were ſuch events to occur in our days at the birth of any child, no doubt we ſhould be inclined to think the ſtory would ſpread rapidly, and not be eaſily forgotten. But the miraculous occurrences, the ſigns and viſions vouchſafed under the Jewiſh polity, had made ſuch matters too familiar to admit of ſo general a ſurpriſe, as *we* might apprehend would follow. The Jews of thoſe days were particularly diſpoſed to diſpute all miracles; thoſe that they even ſaw our Saviour perform, they referred to magic. "Nihil non nugaciſſimi fingunt," (ſays *Voſſius*, of the Jews in after times; and the ſame might have been applied to many of thoſe who lived during our Saviour's appearance in the fleſh.) "Theſe egregious triflers invent any thing to avoid being obliged to confeſs that our Jeſus performed his miracles by the power, and, as it were, the finger of God." So far from attending much to the circumſtances that accompanied our Lord's birth, moſt of his contemporaries were more likely to have turned away from thoſe who teſtified of ſuch matters, while his low birth and early ſufferings muſt even have been offenſive to thoſe whoſe expectations of a temporal deliverer had been excited by the prophets. To Abraham and Sarah, as well as to Joſeph and Mary, much was revealed of the future fortunes of their ſon: much that was quite out of the courſe of nature, (as theſe editors admit) attended the birth of Iſaac; yet we do not find that the eyes of the world in general were fixed upon him, or that even his own parents fully underſtood the whole purport of the promiſes and ſigns vouchſafed to them. Herod does not appear to have been ever certified whether Jeſus was cut off among the infants ſlaughtered at Bethlehem. The angel that warned his parents to flee with him into Egypt, we may be very certain did not appear or make known his errand to Herod, or any others at Jeruſalem. This was evidently done ſecretly; and whatever conſtruction we may be diſpoſed to put upon the viſion, it plainly ſhows, that, in the opinion of the writer, an open and general manifeſtation of the Meſſiah was *at that time* by no means intended. It appears from the hiſtory of our Lord, that thirty years were to elapſe before he entered upon his miniſtry. During this period it ſeems to have been requiſite, that, ſo far from his being generally made known, God

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ſhould even "exert his divine power," (as the editors remark upon another occaſion) "to reſtrain men *from ſo beholding him* as to know him." We are reminded by the editors themſelves, that there was a tradition among the Jews, that after the Meſſiah ſhould be born, he would be conveyed away, and miraculouſly concealed, till Elias came to reveal and anoint him. The Jews would refer this to ſome future coming of the real Elias; but if we apply to it to the Baptiſt, as we are juſtified in doing, it comes nigh to the truth.

Though, however, a temporary concealment and obſcurity ſeem to have been thus entirely conſiſtent with the purpoſes of God, yet in order that all the prophecies ſhould meet in him, and him alone, ſuch occurrences as are related to have taken place, were indiſpenſable to the grand ſcheme of the Chriſtian diſpenſation. His birth and birth-place required to be marked and diſtinguiſhed by peculiar evidences: all which, as we obſerved before, is remarkably confirmed, by the repreſentation given us of Mary's conduct. SHE, we are told, noticed and regarded all that paſſed with wonder and aſtoniſhment; by no means ſo careleſsly as to ſuffer any thing to eſcape her obſervation. She kept every thing in *her memory*, "*pondering them in her heart.*" Mary ſurvived her Son, and muſt needs have been queſtioned about his birth and childhood, when his miniſtry and miracles, ſufferings, death, and reſurrection, became matters of ſo great intereſt to his followers. Now the account given by the Evangeliſts ſeems to be exactly ſuch an account as the mother of our Lord would have given. All the extraordinary events, as they occurred, are mentioned, as matters which at the time excited wonder and amazement, mixed with a becoming reſignation to the will of God, and ſubmiſſion to his diſpenſations. She praiſed God, it ſeems, for the appearances vouchſafed, and pondered every thing in her heart, but ſtill waited for further revelations. One incident occurred during his childhood which particularly drew her attention: at twelve years of age ſhe found him ſitting among the teachers in the temple, both hearing them and aſking them queſtions; many being aſtoniſhed at his underſtanding and anſwers. This then ſet her again conſidering. "She kept," we are told, "all theſe things alſo in her heart*:" nor ſhould it be omitted that our Sa

* Grotius upon this ſays, "Quod ideo videtur a Lucas expreſſum quia *ipſam* habebat harum narrationum *auctorem*."

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viour's reply to her on this occaſion ſeems to carry in it an alluſion to the miraculous conception. "Know ye not that I muſt needs be in my FATHER's houſe." It is added indeed that his parents underſtood not the thing which he ſpake unto them. But the force of the Greek term συνηκαν, as well as of the correſpondent Latin term *intellexerunt*, is, that they did not *perfectly* and *entirely* apprehend all that he intended by this ſpeech, (ſee Leigh's Critica Sacra, Doddridge, &c.) This agrees therefore with the imperfect knowledge they then had of God's deſigns. That they might have underſtood it in part, our Lord's own words expreſsly imply. That Mary attained to a full underſtanding of his divine powers, even before they were openly exerted, is evident from her behaviour at the marriage feaſt at Cana, and the directions ſhe gave as *preparatory* to his *firſt* miracle. During his minority, and private converſation, as he wrought no miracles, his conduct and character muſt needs have been leſs noticeable: but when the events of his life and miniſtry were to be recorded, who could more exactly ſupply the materials relating to his birth, infancy, and childhood, than his mother; and who could doubt her teſtimony, after the reſurrection and aſcenſion of her crucified Son? We have dwelt the longer on this, becauſe to thoſe who have not time or diſpoſition to examine thoroughly into matters, the objection may appear to have ſome degree of plauſibility; whereas the ſlight expectation excited, and the little notice taken of Jeſus before his baptiſm, were particularly conſiſtent with the views of Providence.

That no alluſion is made to theſe extraordinary events in any other paſſage of the ſacred writings, (the next objection of the editors) and that the reaſoning from the prophecies of the Old Teſtament are inconcluſive, are mere pretences. The reaſoning from the prophecies of the Old Teſtament muſt have been concluſive to the extent that the writer intended, whether he was an impoſtor or inſpired; and though expoſitors ſhould differ for ever, as to the preciſe manner in which the events and the prophecies are to be accommodated to each other, no difficulty of this kind can tend to prove the narrative not genuine. But the fact is, that to many wiſe men, and moſt profound ſcholars, the reaſoning has been held to be moſt ſtrikingly concluſive, and therefore no bare aſſertion to the contrary can be any ſubject of criticiſm. (See, among other writers, Biſhop *Kidder's Demonſtration of the Meſſiah; Jenkin's* Reaſonableneſs of the Chriſtian Religion; *Leſlie's* Method with the *Jews* and *Deiſts*; *Leland's* Deiſtical Writers, &c. &c. &c.)

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The other objection, that no alluſion is made to the miraculous conception and birth of Jeſus in any other paſſages of Scripture, depends entirely upon the conſtruction put upon various paſſages which might be ſelected. To an Unitarian, ſuch expreſſions as "God ſent his own Son in the likeneſs of ſimple fleſh;" "The WORD was made fleſh, and dwelt among us;" "God ſent forth his Son made of a woman, made under the law;" may ſeem to carry in them no alluſion to any thing out of the common courſe of things; but to thoſe who believe the accounts of the miraculous conception of Jeſus, nothing can be more direct and concluſive than ſuch references. It is a mere begging of the queſtion then to pretend that no ſuch alluſions exiſt. If the narrative be true, all theſe expreſſions are the ſtrongeſt alluſions poſſible; if it be not true, they are as near as can be totally unintelligible. The editors are careful enough to prevent, if they can, any ſuch impreſſions. They add a note on Gal. iv. 4. expreſsly to inform the world, that "born of woman," bears no alluſion to the *ſuppoſed* miraculous conception of Chriſt. It is a common Jewiſh phraſe to expreſs a proper human being; and they refer us to many paſſages of Job to prove this. Now a common Jewiſh phraſe muſt have been too general to expreſs that perſon who was to be in a moſt peculiar manner *the* ſeed of *the* woman who was to bruiſe the ſerpent's head. This prophecy can never be done away, nor its application to him whom Paul was writing about: but Tertullian would have accuſed the editors of a trick in rendering it "*born* of a woman;" the received text is "*made* of woman."—"Paulus grammaticus iſtis," ſays Tertullian, "ſilentium imponit, inquiens, miſit Deus filium ſuum FACTUM EX MULIERE. Nunquid per mulierem vel in mulierem? Hoc quidem impreſſius, quod FACTUM potius dicit quàm NATUM. FACTUM autem dicendo, et verbum caro factum eſt, conſignavit; et carnis veritatem ex virgine factam aſſeveravit." The editors may cite againſt this, we are aware, both Cyprian and Auguſtine, who read it "born," natum: but the *Syriac* Verſion, and the Vulgate, ſupport the common reading; and Beza declares, that in his opinion "certè expoſitio vera eſt." But to return from this digreſſion.

It is next inſiſted upon, that "if the account be true, the proper name of Jeſus, according to the uniform cuſtom of the Jews, would have been "Jeſus of Bethlehem," not "Jeſus of Nazareth." This then, we are ſorry to ſay, can only be conſidered as a plain declaration on the part of the editors, that our Saviour was *not* born at Bethlehem, and therefore,

therefore, to all intents and purpoſes, not the Meſſiah. For it appears to have been generally held that the Meſſiah ſhould not only "come of the ſeed of David, but out of the town of Bethlehem where David was," as it is expreſſed John vii. 42, with reference, no doubt, to Micah v. 2, which the Chaldee Paraphraſt expreſsly applies alſo to the Meſſiah. And this alone is a great proof of the authenticity of St. Matthew's account; for what other record is there to be produced to ſhow that he anſwered this criterion. The cenſual tables, if they exiſted to the time of Chryſoſtom, as has been alledged, are certainly not now to be appealed to. The editors conjecture ſome early *Gentile* convert might be the author of the fiction, who hoped, by elevating the dignity of the founder, to abate the popular prejudice againſt the ſect. They might much more reaſonably ſuſpect ſome Jewiſh convert; the fact being abſolutely neceſſary to the proof of his being the Meſſiah. Indeed ſuch a proof and teſtimony is *ſo neceſſary*, that the Scripture would not be fulfilled without it. There is nothing the Unitarians are more ready to do than to ſend the Trinitarians to the Jews, in order to try upon them the effect of their opinions: and it was but the other day that the world was in a moſt ſtrange manner called upon to acknowledge the principle that Jewiſh prophecy is the ſole criterion of genuine Chriſtian Scripture. Let us then in this caſe have leave to refer the editors and encouragers of this improved verſion, to the Jews: let them tell *them*, that the Meſſiah was *not* born at Bethlehem. If any modern Jews give up this criterion, we will venture to ſay they are not proper Jews; and if any Chriſtians abandon the hiſtory, they are not proper Chriſtians. The chief prieſts and phariſees confirmed the matter alſo negatively, declaring it to be contrary to their hiſtory or traditions that the Meſſiah ſhould be a Galilean. Therefore if Jeſus was *not* born at *Bethlehem*, we have the teſtimony of the contemporary Jews that he could not be the Meſſiah; and we have alſo the teſtimony of the chief prieſts and phariſees, that if he *was* born at *Nazareth*, it would be contrary at leaſt to their hiſtory and traditions, (if not expreſsly to their prophecies*) to receive him as ſuch. We have of courſe

* The expreſſion ſearch and look ſeems as if they referred to the prophecies upon this point, which, indeed is ſcarcely to be queſtioned, when prophecies relative to the birth-place of Chriſt were plainly ſuppoſed to exiſt, as that of Micah. They overlooked

courſe not inſiſted upon the anſwer given to Herod by the chief prieſts and ſcribes, (Matt. xii. 5.) as not being of ſufficient authority in the eſtimation of the editors.

But it ſeems our Lord is repeatedly ſpoken of in the Goſpels as "the ſon of Joſeph," without any intimation on the part of the hiſtorian that this language is incorrect. And here we have the uſual Unitarian references, viz. Matt. xiii. 55, Luke iv. 22, John i. 45, vi. 42. In every one of which paſſages, though indeed no parentheſis tells us, on the part of the hiſtorian, that the language is incorrect, the context intimates, as plainly as poſſible, that he was ſomething far higher than the mere "ſon of Joſeph." One hiſtorian, however, whoſe particular teſtimony is not among the above references, though it is only a few verſes above what they do cite, has always been held to intimate, (by a certain parentheſis) that the title of "ſon of Joſeph," was not altogether correct. The Unitarians have always been in the habit of expunging or altering this text. The preſent editors adopt the latter method. Inſtead of the received reading of Luke iii. 23, "being (as was ſuppoſed) the ſon of Joſeph; they read, being (as was allowed by law) the ſon of Joſeph, i. e. ſay they entered in the public regiſters; and Pearce is cited in proof of this." If theſe public regiſters ſtated that Jeſus was the ſon of Joſeph, they probably ſtated alſo that he was born at Bethlehem, and were in fact thoſe very regiſters, or cenſual tables, referred to by Juſtin and Tertullian, in proof of the very point in diſpute. That theſe tables, or regiſters, ſhould deſcribe him as the ſon of Joſeph, is quite regular, he being the huſband of his mother Mary, though his birth and conception might nevertheleſs be miraculous; but at all events, and let either

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looked one thing, namely, that the prophets in general had intimated that he ſhould be called in contempt and ſcorn *a Nazarene*, as many able commentators explain Matt. ii. 23. The taunt againſt him, therefore, for being a Nazarene, was conſiſtent with this intimation of the prophets, for that this was no expreſs prophecy, but an intimation rather, ſeems plain from the Evangeliſt's terms: "Hæc verba οτι Ναζαραιος κληθησεται non ſunt alicujus veteris prophetæ verba, ſed Evangeliſtæ Matthæi; referri enim debent non ad τὸ ῥηθεν, ſed ad τὸ πληρωθῆ. Quomodo quod per prophetas prædictum eſt de eo, propterea implebitur quòd habitavit in Nazareth? Quia Nazarenus, inde acceptâ occaſione vocabitur: quo nomine varia variorum prophetarum vaticinia implentur ac typi." Vid. Alex. Mori. Not. ad Quædam Loca Novi Fœderis. Paris 1668.

rendering be received, one may as fairly be underſtood as a qualification of the expreſſion as the other. By the Unitarians own account, the notoriety of his connection with Joſeph was ſuch as to need no appeal to the regiſter for ſuch a ſimple fact. If then the account of the miraculous conception be but true, the parentheſis, even as the editors render it, is juſt as ſtrong. It would then run thus, "and Jeſus himſelf began to be about thirty years of age, being (not actually, but as he is deſcribed in the regiſters) the ſon of Joſeph, who was the ſon of Heli." The latter member of which clauſe deſerves particular notice, becauſe it ſerves to ſhow, (in the eſtimation of moſt commentators,) that the pedigree is immediately carried from the imputed or "*ſuppoſed*" father, into his mother's family. The endeavour to do away the received rendering is a tacit acknowledgment of the ſtrong ſenſe it conveys; and as it has the ſanction of ancient verſions, and the conſent of moſt able critics, it may be ſtill not only defended, but inſiſted upon. The rendering of the editors ("as was allowed by law,") happens particularly to militate againſt Grotius's argument in refutation of Africanus, who ſuppoſed that Luke gave the *legal*, Matthew the natural genealogy. Grotius contends that the caſe is exactly the reverſe. That Matthew gives the legal, Luke the natural pedigree; and therefore that ενομιζετο, if it ſignified any reference to the regiſters, ſhould have been adopted by Matthew, and Matthew's term εγεννησε been tranſferred to Luke; but as he juſtly remarks, "Quod vim vocum attinet, primum illud ενομιζετο non ad totum ſtemmatis contextum pertinet, ſed ad Jeſum ſolum, qui Joſephi filius non erat, ſed vulgo putabatur."

There has been another parentheſis propoſed, which deſerves conſideration. "Jeſus (being as was ſuppoſed the ſon of Joſeph) of Heli," i. e. "Jeſus (who was ſuppoſed to be the ſon of Joſeph) was the ſon (or grandſon) of Heli." This would particularly accord with the original, ὁ Ιησους ων, ως ενομιζετο, υιος Ιωσηφ, τυ Ηλι. As there are no parentheſes expreſſed in ancient MSS. it muſt be left to the judgment of every reader how he places them; but according to the common reading, Joſeph and Heli are ſo conjoined as to appear to be ſon and father, which was not the very fact, except as ſon-in-law and father-in-law, which however would do. But the term υιος is not repeated before Ηλι in the Greek, as the common verſion has it, and as the editors read it: and as neither Joſeph nor Jeſus were directly the ſons of Heli, the truth would be beſt expreſſed by marking only the deſcent of Jeſus from Heli. (See Kidder's

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Demonſtration, and Trapp on the Goſpels). Luke as a Gentile, writing for the inſtruction of Gentiles, might with propriety go into the mother's family, which Matthew was precluded doing, as not cuſtomary with the Jews. With them it was a rule, that "the family of the mother is not called a family;" but it ſhould be noticed, as Biſhop Kidder ſuggeſts, that on this very account poſſibly Jeſus was ordained to be conceived, not of a free, but of an eſpouſed virgin, that by the family of Joſeph, the family of Mary might be known; and he cites Cotelerius in Epiſt. Ignatii ad Epheſ. who hath collected ſeveral places to this purpoſe*.

We have now regularly conſidered the reaſons ſtated in the two notes on St. Matthew, for printing his account of the miraculous conception in Italic characters, as being of doubtful authority. It remains to examine in the ſame manner, thoſe which accompany the correſpondent narrative in St. Luke. Upon theſe, however, we need not be ſo long, as moſt of them are anſwered in the replies already given: and what we have to ſay upon them we muſt defer to another month.

(To be continued.)

ART. II. *Memoirs of Robert Cary, Earl of Monmouth. Written by Himſelf; and Fragmenta Regalia; being a Hiſtory of Queen Elizabeth's Favourites. By Sir Robert Naunton. With explanatory Annotations.* 8vo. 301 p. 10s. 6d. Edinburgh, Conſtable; London, Murray. 1808.

THE French, who abound in original Memoirs, illuſtrative of their hiſtory, are diligent in preſerving and reprinting them; we, who have but few works of the kind†, have been ſo careleſs of thoſe few, that they have in many inſtances become ſcarce, and almoſt forgotten. Under theſe circumſtances were the two works united in this volume,

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* Having juſt treated of parentheſes, we cannot avoid giving a reading of Luke i. 26, ſuggeſted by the Biſhop, and which happens to be ſupported by the expreſs teſtimony of Chryſoſtom and Nicetas. Inſtead of "Gabriel was ſent to a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David, and the virgin's name was Mary," he propoſes to read, "To a virgin (eſpouſed to a man whoſe name was Joſeph) of the houſe of David," connecting the latter clauſe with "virgin;" which the Greek admits, and for which he gives many good reaſons.

† We rejoice therefore the more at thoſe which have lately come to light; as thoſe of Colonel Hutchinſon, and Lord Lonſdale.

which

which are introduced by the following juſt remarks from the Editor.

"Memoirs are the materials, and often the touchſtone of hiſtory; and, even where they deſcend to incidents beneath her notice, they aid the ſtudies of the antiquary, and the moral philoſopher. While therefore it is regretted, that the reſerved temper of our nation has generally deterred our ſoldiers and ſtateſmen from recording their own ſtory, an attempt to preſerve, explain, or render more generally acceſſible the works which we poſſeſs of this nature, ſeems to have ſome claim upon public favour."

To this poſition we heartily aſſent, and therefore haſten to give a ſhort account of the preſent volume. Cary's Memoirs were firſt publiſhed by the late Earl of Cork and Orrery, in 1759, from a manuſcript entruſted to him by Lady Elizabeth Spelman, daughter to the Earl of Middleton; and by him copied, as he ſays, with religious fidelity *. In what hands it had been preſerved till that time, we are not told; nor is it clear whether the original was ſtill preſerved, or now exiſts. The account of Queen Elizabeth's death had been before extracted and publiſhed by Dr. Birch. Lord Orrery introduced the Memoirs by a preface of ſome length, which is here republiſhed, and he added alſo explanatory notes, which are now augmented, particularly in the parts that relate to Border Hiſtory, by the pen, we preſume, of Mr. Walter Scott. Sir Robert Cary was Deputy Warden, firſt of the Weſt Marches towards Scotland, for his brother-in-law, Thomas, Lord Scroope, and afterwards of the Eaſt, for his own father, and exerted himſelf much in reducing that turbulent diſtrict to ſome order. At his father's death, he was firſt continued warden, during the Queen's pleaſure, and then obtained the patent for the place. The hiſtory of this appointment is ſo peculiarly characteriſtic of the manners of Queen Elizabeth and her courtiers that, though it is not now new to the public, we cannot reſiſt the pleaſure of tranſcribing it, with the note of the preſent editor. Cary having filled his father's place for a twelvemonth, without ſalary, became anxious to go up to court, but was refuſed permiſſion; on which he ventured to go without leave, a very hazardous ſtep under ſuch a miſtreſs. He thus relates the reſult of his adventure.

"The Queen lay at Theobald's, and early in a morning I came thither. I firſt went to Mr. Secretary [Cecil] who was

* It is evident, however, that he has very widely departed from the ſpelling of the writer.

much troubled when he ſaw me, and by no means could I get him to let the Queen know that I was there, but counſelled me to return, that ſhe might never know what I had done. When I could do no good with him, I went to my brother, who then was Chamberlain, after my Lord Cobham's death. I found him far worſe than the other; and I had no way to ſave myſelf from ſome great diſgrace, but to return without her knowledge of my being there; for, by no intreaty could I get him to acquaint her with it. I was much troubled, and knew not well what to do. The Queen went that day to dinner to Enfield-Houſe; and had toiles ſet up in the park to ſhoot at bucks after dinner. I durſt not be ſeen by her, theſe two counſellors had ſo terrified me. But after dinner, I went to Enfield; and walking ſolitary in a very private place, exceeding melancholy, it pleaſed God to ſend Mr. William Killegrew, one of the Privy-Chamber, to paſs by where I was walking, who ſaluted me very kindly, and bade me welcome. I anſwered him very kindly, and he perceiving me very ſad, and ſomething troubled, aſked me why I was ſo? I told him the reaſon. He made little reckoning of what they had ſaid to me, but bade me comfort myſelf, for he would go preſently to the Queen, and tell her of my coming up, on ſuch a faſhion, as he did warrant me, ſhe would take it well, and bid me welcome. Away he went, and I ſtayed for his return. He told the Queen that ſhe was more beholden to one man, than to many other, that made greater ſhew of their love and ſervice. She was deſirous to know who it was. He told her it was myſelf; who, not having ſeen her for a twelvemonth and more, could no longer endure to be deprived of ſo great a happineſs *; but took poſt with all ſpeed to come up to ſee your Majeſty, and to kiſs your hand, and ſo to return immediately again. She preſently ſent him back for me, and received me with more grace and favour than ever ſhe had done before; and after I had been with her a pretty while, ſhe was called for to go to her ſports. She aroſe, I took her by the arm and led her to her ſtanding. My brother and Mr. Secretary, ſeeing this, thought it more than a miracle. She continued her favour to me the time I ſtayed, which was not long; for ſhe took order, I ſhould have five hundred pounds out of the Exchequer, for the time I had ſerved; and I had a patent given me under the Great Seal, to be her Warden of the Eaſt March. And thus was I

* "This dexterous turn placed Cary's journey in a view quite irreſiſtible. Her courtiers underſtood well how to play upon the Queen's paſſion for general admiration. In the Life of Sir Walter Raleigh, there is an admirable letter, deſcribing his affectation of fury, at being deprived the ſight of his queen and goddeſs, as ſhe paſſed in a barge by the Tower, in which he lay priſoner. It is obviouſly calculated for the Queen'e eye, and probably, as in the preſent caſe, had its uſual mollifying conſequences. E."

preſerved *by a pretty jeſt*, when wiſe men thought I had wrought my own wrack. For out of weakneſs, God can ſhew ſtrength, and his goodneſs was never wanting to me in any extremity." P. 84.

The ſolemn importance given to the incidents in this narrative, by aſcribing them to Divine goodneſs, is as characteriſtic as any part of it. Yet the writer calls the turn of Killigrew "a pretty jeſt."

Sir Robert Naunton's "Fragmenta Regalia," alſo reprinted here, contains a collection of ſhort but authentic characters of Queen Elizabeth and her Courtiers. It is here illuſtrated with notes, apparently by the ſame hand as thoſe marked E. in the former part. The Author's own account of his performance, at the end, will give the moſt ſatisfactory notion of it.

"And thus have I delivered up this my poor eſſay, a little draught of this great Princeſs, and her times, with the ſervants of her ſtate and favour; I cannot ſay I have finiſhed it, for I know how defective and imperfect it is, as limbed only in the original nature, not without the active blemiſhes, and ſo left it as a taſk fitter for remote times, and the ſallies of ſome bolder pencil, to correct that which is amiſs, and draw the reſt up to life; as for me to have endeavoured it, I took it to conſideration how eaſily I might have daſhed in too much of the ſtain of pollution, and thereby have defaced that little which is done; for I profeſs I have taken care ſo to maſter my pen, that I might not, *ex animo*, or of ſet purpoſe, diſcolour truth, or any of the parts thereof, otherwiſe than in concealment. Happily there are ſome which will not approve of this modeſty, but will cenſure me for puſillanimity, and with great cunning artiſts attempt to draw their line further out at large, and upon this of mine, which may, with ſomewhat more eaſe be effected, for that the frame is ready made to their hands, and then happily I could draw one in the midſt of theirs, but that modeſty in me forbids the defacements of men departed, whoſe poſterity, yet remaining, enjoys the merit of their virtues, and do ſtill live in their honour; and I had rather incur the cenſure of abruption *, than to be conſcious, and taken in the manner † of ſinning by eruption ‡, and of trampling on the graves of perſons at reſt, which living we durſt not look in the face, nor make our addreſſes to them, otherwiſe than with due regards to their honours, and renown to their virtues." P. 300.

This modeſty is much in favour of the Author's veracity. The characters given by him are, the Queen, Leiceſter, Suſſex, Burleigh, Sir Philip Sidney, Walſingham, Wil-

* Defect. † In the fact. ‡ Exceſs.

 loughby,

loughby, Sir N. Bacon, Lord Norris, Sir Francis Knowls, Sir John Perrot, Sir Ch. Hatton, Lord Effingham, Sir John Packington, Lord Hunſdon, Sir Walter Raleigh, Sir F. Greville, Eſſex, Lord Buckhurſt, Lord Mountjoy, Sir R. Cecil, Sir Francis Vere, Lord Worceſter. In all twenty-three.

ART. III. *A Series of Diſcourſes, on the Principles of Religious Belief, as connected with Human Happineſs and Improvement. By the Rev. R. Morehead, A.M. of Baliol College, Oxford; Junior Miniſter of the Epiſcopal Chapel, Cowgate, Edinburgh.* 8vo. 441 pp. 9s. Edinburgh and London, Conſtable and Co. 1809.

WE have not often met with a volume of ſermons better calculated to ſerve the purpoſe for which they were publiſhed, than this ſeries of diſcourſes on the principles of religious belief. The deſign of the author, as he informs us in the preface, was to exhibit a ſimple and popular view of the evidences of religion, and of the effects of religious belief. He wrote not for the converſion of the hardened infidel, but for the inſtruction of thoſe who appear indifferent to the truths of religion, through an indolent miſapprehenſion of its true nature and general foundations. On ſuch men, he ſays, and ſays truly, that direct controverſy and formal argument have but little effect; becauſe to follow a train of argument requires an effort of attention, which indolence will not exert.

"Its cure," ſays Mr. Morehead, "is to be effected, not by *topical* applications of detailed proof, or ſpecial refutation, but by the general *tonics* of more enlightened and comprehenſive views, as to the nature of men and of the univerſe; arguments that point out the connection and conſonancy between religion and all that we know or feel of exiſtence; and reflections which tend to cultivate thoſe diſpoſitions which lay the foundations of religious belief, not only in our underſtanding, but our affections."

Theſe *tonics*, to continue the uſe of a metaphor, which however appears to us the only inſtance of *bad taſte* in the whole volume*, the author applies in twenty-eight diſcourſes,

* The metaphor is the more offenſive, becauſe it brings immediately into view *the Medical School of Edinburgh*, as infecting the language of all orders of men in that city. Had the work been publiſhed any where elſe the evil would hardly have attracted notice.

which,

which, though they were written, we are aſſured, at different times, and without any preciſe view to this preſent arrangement, have undoubtedly ſuch a mutual coherence and dependency as to entitle them to the appellation of "a ſeries." They are dedicated, in a ſtrain of affectionate reſpect, to his colleague in the chapel where they were preached, the Rev. A. Aliſon, LL.B. &c. the author of well known *Eſſays on Taſte*, and are on the following ſubjects:

"1ſt. The Character of Religion, 1 Kings xix. 12. 2d. The Character of Scripture, St. John v. 39. 3d. The Character of Wiſdom, Prov. xvii. 24. 4th. The Character of Faith, St. John xx. 29. 5th. On Natural Religion, St. John xiv. 8. 6th. On Revealed Religion, St. John xiv. 9. 7th. The Nativity of Chriſt, St. Matt. ii. 11. 8th and 9th. On Man, as a rational, moral, and religious Being, Job xxxii. 8. 10th and 11th. Proofs of Immortality from Reaſon and Revelation, 2 Tim. i. 10. 12th. On the Reſurrection of the Dead, Ezekiel xxxvii. 3. 13th. The Temporal Advantages of Chriſtianity, Epheſ. iv. 8. 14th. The ſuperior Importance of Moral Duties, St. Matt. ix. 13. 15th. Connection of Morality and Religion, Heb. x. 38. 16th. The Character of the good Centurion, St. Matt. viii. 8. 17th. On Chriſtian Charity, as it influences our Judgments of each other, St. Matt. vii. 1. 18th. On Chriſtian Charity, as it influences Conduct, St. John xiii. 34. 19th. On the Leſſons to be learned from the Afflictions of Life, Eccleſiaſtes vii. 2. 20th. On Religious Conſolation in Affliction for the Death of Children, St. Matt. ii. 18. 21ſt. On Religious Education, Prov. xxii. 6. 22d. On Religious Education, St. John xiv. 15. 23d and 24th. On Religious Rites, 1 Cor. xi. 26, and Iſaiah vi. 7. 25th. On Public Worſhip, Pſalm c. 3. 26th. On youthful Piety, Eccleſiaſtes xii. 1. 27th. On redeeming time, Epheſ. v. 16. 28th. Religious Meditations, Rev. i. 8."

It is needleſs to obſerve that ſermons, of which twenty-eight are printed, with a large type and reſpectable margin, in 441 8vo. pages, cannot, any one of them, be of great length. It would not indeed have anſwered the preacher's purpoſe of attracting the attention of the lukewarm and indolent, to have made them long, or to have exhauſted any one of the ſubjects brought into view. All that he aims at, is to exhibit, in a ſhort compaſs, and in a ſtyle remarkable for elegant ſimplicity, every ſubject of which he treats, in ſuch a light, as ought to convince the moſt careleſs reader that it is a ſubject at once intereſting and important; and this aim he has ſurely accompliſhed. To novelty or ingenuity of Scripture criticiſm, he lays no claim; and we have ſeen him expreſsly declaring, that profound argumentation was foreign from his object; but we confeſs ourſelves ſome-

what ſurpriſed, that, in a ſeries of diſcourſes on the principles of religious belief, there is not one on the chriſtian doctrine of atonement, and another on the office and operations of the Holy Ghoſt in the economy of grace. Our ſurpriſe is the greater, as, on theſe important ſubjects, Mr. Morehead appears, from what has incidentally dropt from him, to be a true ſon of the Church of England, neither deviating towards the Calviniſtical Methodiſts on the one hand, nor to the cold-hearted Socinians on the other. The following reflections on the origin of religious knowledge, with which the ſubject of the ſecond ſermon is introduced, are eminently juſt, and not leſs ſeaſonable than juſt.

"*The Heavens*, ſays the Pſalmiſt, *declare the glory of God, and the firmament ſheweth his handy-work.* This is the univerſal revelation which *is gone out through all the earth, and to the end of the world.* To us, who, from our earlieſt years, have been taught to obſerve theſe manifeſtations of Deity, they ſeem to be ſo ſimple, ſo beautiful, and ſo concluſive, that we are ſometimes diſpoſed to undervalue every other ſource of religious inſtruction. When we reflect, however, my brethren, it cannot but occur to us, that thoſe traces of the Divine hand, which to us appear ſo diſtinct, are beheld without any emotion by the greateſt portion of the human race; that the ſun riſes upon many regions without reminding the unthinking inhabitants of that eternal fountain of light from whence he ſprung; and that the ſavage may ſay of the book of nature, as he has ſaid of the book of Revelation, that *it ſpeaks not to him.* Nor can we aſcribe it to the progreſs of reaſon and philoſophy alone that the ſimple truths of natural religion are ſo clearly diſcerned by our eyes; for there have been ages before us, diſtinguiſhed for the higheſt mental ſuperiority; ages to which we ſtill look back with reverence approaching to adoration, that yet, in point of religious knowledge or ſentiment, were ſcarcely at all advanced beyond the miſerable ignorance and ſuperſtition of barbarians." P. 16.

The ſame train of thought is thus happily expreſſed in the ſixth ſermon.

"The leading ground upon which thoſe proceed who deny the authority of revelation is, that it is unneceſſary; and that nature and reaſon can ſupply us with all the religious knowledge which we require. Now admitting to thoſe who maintain this opinion, that there is nothing deficient in the intimations concerning God and his laws which we derive from thoſe ſources, there ſtill occurs an important obſervation, which does not ſeem to ſtrike them with the force which it deſerves. In conſidering the ſubject of religion, a material diſtinction is to be made between what, it appears to us, *may be* effected by the unaſſiſted powers

powers of the human mind, and what the hiſtory of mankind informs us *has been* actually effected by them. The natural evidences of religion may appear *to us* very able and indiſputable; and yet we know that, not two thouſand years ago, theſe evidences were very imperfectly diſcerned by philoſophers themſelves, and that mankind in general was involved in the groſſeſt darkneſs and idolatry." P. 82.

This is a diſtinction which we have had repeated occaſion to point out to our readers, though we ſhould have thought that it could hardly eſcape the obſervation of any man, who conſiders the difference between making *a diſcovery* in ſcience, and proving *the truth of a known doctrine.* That one or two men, or indeed any number of men, dropt upon this earth, and left wholly to themſelves, would never have *diſcovered* the very firſt principles of religion, is a truth which we have elſewhere ſhown to have had the countenance of Ariſtotle and Cicero *, and of which we have not ourſelves the ſmalleſt doubt; though we are fully aware that there are many religious truths, which, *after they have been talked of*, are *capable of being demonſtrated* without the aid of revelation. If this be Mr. Morehead's opinion, and if it be not, we do not underſtand the purport of theſe extracts, we know not how he can reconcile to it the following paſſage, which occurs in the 11th ſermon.

" Admitting, *what I am much diſpoſed to believe*, that the evidences of our immortality from reaſon are fitted to produce the higheſt degree of conviction on the minds of thoſe who will candidly weigh them; ſtill the philoſopher ought not to judge of men in general from himſelf, or ſuppoſe that a revelation is unneceſſary for the inſtruction of the human race, becauſe it may be ſo to a few individuals." P. 162.

Without reaſoning from the attributes of God, it is impoſſible to infer the immortality of the ſoul, or a future ſtate of rewards and puniſhments; and if, as Mr. Morehead admits, the evidences of any kind of religion were, two thouſand years ago, very imperfectly diſcerned by the philoſophers themſelves, how is it conceivable that thoſe philoſophers could, without the aid of revelation, diſcover evidences of our immortality fitted to produce on their minds *the higheſt conviction?* They made in fact no ſuch diſcovery; and if this author will take the trouble to conſult, we do not ſay the works of all the ancient philoſophers, but only Whitby's note on the text of his ſermon, he will find ample evidence, that Socrates, and Ariſtotle, and Cicero, and Seneca, who were as acute reaſoners and as good men as any

* In our 22d vol. p. 398.

modern deiſts, were ſo far from having obtained *the higheſt degree of conviction*, that their ſouls were immortal, that they talked of a future ſtate as of ſomething extremely uncertain. That it could not be otherwiſe than uncertain, Mr. Morehead is himſelf undoubtedly convinced; for in the very ſame ſermon, in which, from an amiable deſire to give no offence, he makes this unguarded confeſſion: he ſays, and we heartily agree with him, that

"If there *is* (be) really any man in modern times, who, without faith in Chriſtianity, ſtill poſſeſſes a firm conviction of his immortality, I will venture to affirm, that the faith of that man is ſupported in no ſmall degree by the exiſtence of Chriſtianity every where around him; and if he ſaw not the multitude going to the houſe of God, he would have leſs aſſurance than he now feels, that there is an eternal houſe to which all the true worſhippers of God will one day go."

We have obſerved but one other paſſage in the volume, in which the preacher has attempted (as it appears to us) in oppoſition to his own better judgment, to beſpeak the favour of the moſt intolerant ſect, perhaps, exiſting—we mean the ſect of *rational Chriſtians*, who, with liberality conſtantly in their mouths, would perſecute even to death, were they armed with the power of the ſtate, as they now revile and calumniate, in the groſſeſt manner, every man who dares to profeſs his belief of one article of faith which has not received the ſanction of their philoſophical divan. In vain Mr. Morehead hopes (if indeed he do hope) to gain the favour of this ſect by ſuch liberality as he diſplays in the following paſſage, which they will treat as the moſt contracted bigotry.

"It would be conducive, I believe, to the intereſts of their common faith, if, throwing aſide all points of doubtful diſputation, Chriſtians of every denomination would fix their eyes with undivided attention on the great leading fact which runs through all their creeds, that he in whoſe name they are baptized, is the pillar of fire given them to direct their courſe through the night and the wilderneſs of mortality; *the ſun of righteouſneſs, who has riſen with healing in his wings* upon the darkneſs of their nature, in one word, *the Chriſt, the Son of the living God, whoſe*, and whoſe only, *are the words of eternal life.*" P. 93.

There are ſects of men who call themſelves Chriſtians, through whoſe creed this leading fact does *not* run. The latter part of it will not be admitted, in the only ſenſe in which it is true, by the Socinian who denies the atonement;

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nor, in any ſenſe, by the more modern Unitarian, who contends that Chriſt was liable to error! "A ſevere and contemptuous tone, and a haughty ſternneſs of manner," appear to us as unſuitable to the mildneſs of the goſpel as they can appear to this author or to any man; but let us not in our eagerneſs to conciliate, abandon a ſingle article of faith which has its foundation in ſcripture. Such conduct would involve us in guilt of the deepeſt dye, without attaining the object for which that guilt was incurred; for whoever is acquainted with the controverſies of the age knows well, that there is not one article of faith except the exiſtence and *natural* attributes of a being, not of *infinite*, but of *great power and wiſdom*, which ſome pretended Chriſtians do not call in queſtion! As we really think the Sermons before us calculated to produce much good, we throw out theſe hints, in hopes that the amiable author, for ſuch he appears to be, will pay attention to them in any ſubſequent edition. Let him, without regard to this or that ſect of Chriſtians or Deiſts, illuſtrate, in his own ſimple, elegant and impreſſive manner, the truths ſo beautifully ſtated in the following paragraph, and we ſhall have a meaner opinion than we wiſh to have, of the taſte as well as the ſeriouſneſs of the age in which we live, if his ſermons paſs not through many editions.

"What ſo ſimple to every thinking perſon, or ſo congenial to every uncorrupted heart, as the fundamental truth of all religion, the belief of the exiſtence of God? What ſo natural as the ſentiments of devotion, which riſe from the contemplation of his perfections? What, in like manner may I add, ſo eaſily comprehended as the more important doctrines of revelation? That a teacher came from God to inſtruct mankind; that he delivered the pureſt precepts, and exhibited the model of every virtue in his life; that he converſed with man as a friend and brother; that he died to take away the ſting and the bitterneſs of death; and that he roſe again to exhibit to men a living proof of the final victory of human nature over death and the grave. There is a congeniality between ſuch views and the natural ſentiments of religion; and they ſupply ſo well ſome points which the religion of nature leaves obſcure (of which indeed ſhe teaches nothing) that an unprejudiced man, it would ſeem, ſhould have no great difficulty in admitting them, and ſhould require no very great body of evidence for the purpoſe of eſtabliſhing their truth." P. 40.

ART.

ART. IV. *A Treatiſe on Hemp; including a comprehenſive Account of the beſt Modes of Cultivation and Preparation, as practiſed in Europe, Aſia, and America; with Obſervations on the Sun Plant of India, which may be introduced as a Subſtitute for many of the Purpoſes to which Hemp is now excluſively applied. By Robert Wiſſett, Eſq. F.R. and A.S. Clerk to the Committee of Warehouſes of the Eaſt-India Company. With an Appendix, on the moſt effectual Means of producing a Sufficiency of Engliſh-Grown Hemp. By the Righ Hon. Lord Somerville.* 4to. 296 pp. 1l. 11l. 6d. Harding. 1808.

THE preſent ſtate of Europe renders this a ſingularly uſeful and important work.

"It is obvious," ſays the author, "to the moſt commono bſerver, that not a few indiſpenſable articles in the rigging of veſſels are manufactured from hemp; and ſince the naval power of Britain has riſen to an extent unparalleled in the records of hiſtory, her conſumption has ſo far exceeded the amount of her growth, that it is only by annual importations, proportionably great, that ſhe has hitherto been able to ſupply the progreſſive demands of her navy."

"This ſupply has hitherto been derived principally from Ruſſia; whoſe cultivators have been enabled to furniſh Britiſh merchants with hemp at a price ſo moderate, that, after the expences of freight and charges of merchandize had been defrayed, it came to the conſumer at a cheaper rate than if it had been grown in Britain." P. ii.

"But in conſequence of the ceſſation of all our commercial intercourſe with the northern powers of Europe, and particularly with Ruſſia, we are, from the vaſt increaſe of our navy, placed in a ſituation that will demand a proportionably great ſupply of hemp, without the poſſibility of procuring it through the uſual channels. Hence the cultivation of that plant, as well as of ſuch vegetables as may be raiſed by way of ſubſtitutes for it, in our own country and its dependencies, becomes the more neceſſary." P. iii.

The following information will perhaps be new to moſt of our readers, and certainly deſerves attention.

"It is worthy of note, that hemp is ſtated to poſſeſs the excellent property of expelling caterpillars from *cabbage-plantations*; and, on this account, it has been recommended as a certain preventive of the depredations committed by thoſe vermin, that all the borders of the ground, where it is intended to plant cabbages, be ſown with *hemp*; and, however the vicinity may be infeſted by

by caterpillars, the grand incloſure (it is affirmed) will be found to be perfectly free from them. Where tenants, therefore, are reſtricted by ſpecial covenants in their leaſes from ſowing hemp-crops, it may nevertheleſs be worth their while to make the above experiment on thoſe borders of their fields, which would otherwiſe lie perhaps uncultivated: and if this practice, being proved to be ſucceſsful, were generally to obtain, an important addition might thus (almoſt imperceptibly) be made to our native growth of hemp." P. iv.

"The work is divided into two parts; in the firſt of which the articles are conſidered as PRODUCTIONS OF THE SOIL; and in the ſecond, it has been the author's endeavour to ſet forth the ſubſequent PREPARATION which is requiſite, in order to render them merchantable.

"Since the preſent work was printed off, the Editor has been favoured with ſome important communications on the ſubject of cultivating hemp, by the Right Hon. Lord Somerville, whoſe aſſiduous attentions to the country's beſt intereſts are too well known to require the meed of praiſe from his pen. Theſe intereſting articles are given in the Appendix." P. ix.

"With regard to the bounty granted by Parliament, of three-pence per ſtone, I have been informed by ſeveral perſons, that it has ſeldom or ever been claimed; owing to its not being equal to the expence and trouble required in obtaining it." P. 135.

We are ſurpriſed at this information, having (ſome of us) regularly aſſiſted the claimants in obtaining this bounty during the ſeven years to which it was limited, from A. D. 1787; and having witneſſed the greateſt facility in the buſineſs. But poſſibly, in ſome parts of the kingdom, juſtices might be ſcarce, or clerks of the peace inacceſſible.

Lord Somerville's letter, in the Appendix, calls for the ſerious attention of the land proprietors.

"Such are the political relations of Great Britain, and ſuch is the unjuſt, as well as unnatural, alliance of the Continental Powers againſt our country, that it becomes an imperious duty to make every poſſible effort that may tend to enſure to her that proud ſecurity which her maritime force has hitherto commanded; and on this account I beg leave to call the moſt ſerious attention of the cultivators of our ſoil to the growth of hemp.

"The prejudice which formerly exiſted againſt this crop, and the temptation offered to the farmer by the great profits ariſing from its culture, have induced many land-holders to inſert in their leaſes covenants altogether prohibiting its growth. It is highly probable that, if additional bounties were given by government, they would tend to encreaſe thoſe prohibitions; and as the culture is now well underſtood in this kingdom, I am inclined

inclined to think we no longer need them. Bounties are not wanted to encourage thoſe who, being releaſed from all reſtrictions, or farming their own lands, can draw a profit ſuch as is hereafter ſtated from a crop which does not lie in ground more than three or four months.

" To induce landlords to withdraw theſe prohibitions is my principal object in the preſent conciſe and haſty ſtatement of facts: and, as it would be improper in me to recommend that to others, which, in ſimilar circumſtances, I would not do myſelf, it behoves me to ſtate, that I have ſtrongly adviſed the growth of hemp in the whole of a pariſh which belongs to me in the county of Glouceſter, provided the crop is not ſown on the ſame land more than once in three ſeaſons, and I ſhall give my tenants a ſimilar option in the adjoining county of Somerſet.

" It is probable that one hundred and forty thouſand acres of land, at the rate of a ton from ſomewhat more than three acres, would grow more than the whole annual conſumption of this country, amounting to 35,000 tons, (independent of what would be required annually for ſeed;) and I have no doubt but that a moſt ample ſupply might be obtained from the ten following counties only, viz. LINCOLN, CAMBRIDGE, HUNTINGDON, NORTHUMBERLAND, YORK (EAST RIDING), LEICESTER, WARWICK, GLOUCESTER, and SOMERSET.

" Theſe counties are, perhaps, beſt adapted to the culture of hemp, without any material derangement of their preſent ſyſtem of huſbandry, ſo far as regards the growth of corn; becauſe hemp is generally admitted to be a moſt excellent preparative for wheat *. Thus it leaves the far greater part of South Britain and Wales, together with the whole of North Britain, in the undiſturbed poſſeſſion of their preſent mode of cultivation. A large proportion of Ireland alſo, from its climate, and the ſtrength of its ſoil, is admirably adapted to the growth of hemp." P. 280.

" Whilſt our properties, our lives (and which ought to be more dear to us) the freedom and glory of our country, depend on the

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" * The land being ploughed and 'bouted up' rough late in the autumn, has the whole benefit of the winter fallow. The late period of ſowing hemp, viz. the month of May, admits of the cleaneſt and beſt ſpring tilth, and the ſhelter which this crop gives to the ſoil, during the hot months of ſummer, beſides that it is deſtructive of weeds, muſt reſtore much of that fertility which may be exhauſted by the rapid growth of the plant itſelf. In confirmation of which, we have reaſon to believe that a crop of clover mown for hay, is of more advantage to the ſucceeding crop of wheat, than that which has been fed off by ſheep, although the value of the ſheep layer is undoubted."

ſuperiority

ſuperiority of our navies, this ſubject ſhould not for a day be neglected." P. 281.

This is one of the many books that come before us, which do not admit of an abſtract of the contents, neceſſarily multifarious; but the importance of which is demonſtrated by a few extracts, and of which a very favourable general recommendation may be ſufficient; and this we willingly award to the preſent work; but not without obſerving that it is *very high priced*. We do not however recollect, that it contains any notice of the diſcovery lately made, and now becoming confirmed by experience,—that *coarſe wool* may be ſubſtituted for hemp in many caſes; not indeed in the making of *ſhip-ropes*, but for ſo many other purpoſes, that a great quantity of hemp may be ſpared to naval uſes.

ART. V. *The Four Slaves of Cythera, a Romance, in Ten Cantos. By the Rev. Robert Bland.* 8vo. 282 p. 9s. Longman and Co. 1809.

IT can be no eaſy matter to write a poetical tale of almoſt three hundred pages, involving numerous epiſodes, which can be peruſed to the end without wearineſs. Various talents are required, beſides a facility of verſification, and an eaſy and elegant diction. Yet we have no heſitation in declaring, that we have peruſed this volume with particular intereſt and ſatisfaction. It exhibits no common ingenuity, and a very great harmony in the ſtructure of the verſe; it keeps the curioſity conſtantly awake, and demonſtrates with ſome little modification a familiar acquaintance with the ſcenes, regions, and perſonages which it preſents to view. Mr. Bland has before obtained reputation, and very deſervedly, from Poetical Tales of a ſimilar kind. That reputation will be conſiderably increaſed by this work, and may probably excite an ardour to attempt ſomething of more importance to literature, which we ſhall be anxious to hail and to encourage. We are very ſenſible that young authors, and Mr. Bland has not yet had very great experience, are apt to take alarm, to feel indignant, and to expreſs reſentment, if the praiſe of their performances be at all qualified. But alas! perfection is the lot of none, much leſs of poets. If Homer ſometimes ſlept, ſhould Mr. Bland be angry if we obſerve that his tales, or rather epiſodes, interwoven in his

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one and great tale, are not, to uſe his own expreſſion, always well "dove-tailed," if we ſay that there is a want of perſpicuity, ſometimes an inconſiſtency, and inattention to local propriety. Whoever heard of marmoſets, or citrons, in the Iſland of Cythera. Would a Turk ſend a diamond to his miſtreſs by a ſlave, and the ſlave give the diamond by ſtealth at night, from a ſtring let down from the windows of the lady's apartment?

But now to the ſtory. The opening is very auſpicious.

"Light heaved the wave, and ſoft the breezes blew,
While, cheered with hopes of home, a gallant crew
In their trim veſſel bounded o'er the main,
From camps and broils on Acre's battle plain.
Now full in ſight the Paphian gardens ſmile,
And thence by many a green and ſummer iſle,
Whoſe ancient walls and temples ſeem to ſleep,
Enſhadowed on the mirror of the deep,
They coaſt along Cythera's happy ground,
Gem of the ſeas, for love's delight renown'd!" P. 1.

We are then told, that four Chriſtian chieftains, on their return from a campaign againſt the "Paynims," at Acre, with the ſpoils of their "foemen," ſhields, banners, and ſcutcheons, are encountered off the Iſland of Cythera, by two Turkiſh corſairs. The Poet, "nurſed in ſoft bowers of peace," does not attempt to deſcribe the ſanguinary conteſt, but is ſatisfied with relating the reſult. His heroes are taken priſoners, and become the ſlaves of Hamet, a rich Turk. After a time, Alfred, the Engliſh knight, captivates, by a milder force, one of the daughters of Hamet, for very luckily he has four. Every night ſhe communicates to him ſome proof of her attachment, and on one occaſion informs him, that on the following day her father, with his friends, propoſes to celebrate her birth-day. This introduces a powerful rival, who appears under the name of Zulemah, and makes a conſiderable figure in the ſequel. The repreſentation of this party is, however, in our opinion, more like a gay water-party on the Thames, than a Turkiſh gala, for it does not ſeem quite conſiſtent with Oriental manners at any time that the lover ſhould, in the preſence of numbers, ſit near his miſtreſs,

And preſs her hand, or whiſper in her ear.

However this may be, this ſame Zulemah takes a fancy to the Engliſh ſlave, and on the occaſion of his being ſick borrows him of his maſter to amuſe him. How far the follow-

following deſcription of a rich Turk's room may be accurate we pretend not to determine.

" Pards, griffins, peacocks, monkeys, men and apes
And thouſand forms groteſque of monſtrous ſhapes,
In bronze, in gold, in ivory, ſought with pains,
At once rebuked the buyer's lack of brains."

The Koran permits none of theſe real or fancied ornaments. Alfred renders himſelf highly acceptable to Zulemah, who, ſtrange to tell, ſends back by him

" A brilliant diamond for Zoraida's hair."

At night the lady, as uſual, appears at her lattice, and Alfred takes the opportunity of preſenting the diamond with the donor's compliment. Other preſents are ſent and received in like manner, which excites in Alfred's mind the ſuſpicion that his miſtreſs was fonder of gold than of himſelf. This turns out to be unjuſt, for Zoraida only avails herſelf of this opportunity to collect all the riches ſhe can to accompliſh her eſcape with her lover, The explanation of her feelings on this head introduces a dialogue, which will immediately remind the reader of the Nut-brown Maid, but which will well endure the compariſon, as the following ſpecimen will ſufficiently demonſtrate.

ZORAIDA.

" Alfred take back this precious ſeeming weight,
I loath the giver, and the gift I hate;
Gems have no luſtre for Zoraida's eyes,
And if for aught this caſket yet I prize,
'Tis that for thee the glittering toy I ſtored,
For ever adding to the coſtly hoard,
Made niggard of my nature but for thee,
To burſt thy bonds, and purchaſe liberty.

" Let thoſe, whom gold perſuaded, ever hold
Their ſordid hearts united yet by gold;
And ever toil with newly added gain
To goad indifference into love in vain,
Who dream that halls of luxury can inſpire
A waning paſſion with reluctant fire;
But love demands not gold, nor ſelfiſh tie,
On leafy beds it couches healthfully;
It wears no charm nor amulet to thrive,
No love-juice needs to keep it ſtill alive,
Nor clime, nor fortune, nor degree, nor name,
But ever reigns in every cot the ſame;

In

In Thracian ſnows, or Tempe's ſunny vale,
In wealth or poverty, in bliſs or bale.

ALFRED.

" Oh happy hour, that ſets a captive free,
And from a baſer bondage reſcues thee!
For though thy ſmiles of favour and regard
For all my labour were a rich reward,
And ſtill that myſtic token from thy hair
Sooth'd my fond hope, and raiſed me from deſpair,
A heavier fate perverſely ſeemed to place
Whate'er I lov'd in Zulemah's embrace,
And made thee bow, more ſervile than a ſlave,
Thy noble nature to a vulgar knave.
I deem'd thy father, blinded by a dower,
Had doom'd his ages pride, his faireſt flow'r,
Torn from a kindly parent ſoil, to feed
On rank corruption with that poiſonous weed.

ZORAIDA.

" So wills my ſire—but by that holy light
That views our ſlumbering world, and rules the night,
Worſe than a mortal mineral I hold
His hated ſelf, his banqueting, and gold;
And, though compell'd my loathing to diſguiſe,
Never ſhall morn upon the nuptials riſe;
But feign'd excuſes ſhall my ſire deceive,
And gain from time to time a bleſt reprieve.
Meanwhile, (for oft thy lays, and mournful eyes
Have own'd a wiſh to join our deſtinies,)
In happy hour, by force or ſafer guile,
Prepare to win me from Cythera's Iſle.
And whether famed for title and for power,
Or only rich in ſovereign nature's dower,
Or deſtined o'er a dangerous world to roam,
Or bleſs'd in ſome fair region with a home,
Thee would I chooſe—and all my future voice
Shall give approval to my former choice." P. 30.

A very beautiful apoſtrophe to Shakeſpeare and Dryden occurs in pages 40 and 41, which we would inſert if we had room. The ſtory proceeds to ſay, that the brother knights are ranſomed by Alfred, who, it is to be preſumed, at the ſame time ranſoms himſelf, but this is not ſaid. The other knights depart to their ſeveral homes, under the promiſe to be for one year obedient to the will of Alfred, who remains behind, and is employed by Hamet as his gardener. Here he

the Poet makes a digreſſion to juſtify the ſeeming improbability of

"Four knights, four vows, four ladies, and four bowers."

This he does with ſome humour, though we object to certain mean and vulgar expreſſions, as "fit it to a T.," "bolt a tortoiſe," "his brains are pumpkin," and to theſe, the two worſt lines in the Poem.

"Read Milton's Engliſh through futurity
And plainly ſaw it how it needs muſt be."

In the ſituation of gardener, Alfred, who aſſumes the name of Selim, ſummonſes his brother knights to aſſiſt him as labourers, and the three ſiſters of Zoraida were doubtleſs not a little pleaſed to ſee their lovers return; as for their being detected or recognized, love laughs at ſuch objections. Among the various qualities by which Selim is found to be diſtinguiſhed are thoſe of a minſtrel, and this incident is made the ingenious vehicle of ſome beautiful epiſodes. Theſe are ſung to Hamet and his daughters, in a bower of the garden, round which the brother knights are, rather in diſregard of Turkiſh manners, and the rigorous diſcipline of ſlaves and dependants, made to aſſemble. The ſtory of Richard Cœur de Lion, and the popular ſong of "Oh, Richard! oh, my King!" are very happily introduced, and among others a very finiſhed poem, in the ſtanza of Spenſer, called the Lay of Iolante. Mr. Bland might reſt his pretenſions to the character of an excellent poet on this production only. We ſubjoin an extract, the beginning of which is happily imitated from Catullus.

50.

"A tender maid is like a floweret ſweet,
Within the covert of a garden born,
Nor flock, nor hind, diſturb the calm retreat
But on the parent ſtock it blooms untorn,
Refreſh'd by vernal rains and gentle heat,
The balm of evening, and the dews of morn:
Youths and enamour'd maidens vie to wear
This flower, their boſoms grace, or curl'd around their hair;

51.

"No ſooner gather'd from the vernal bough,
Where freſh and blooming to the ſight it grew,
Than all who mark'd its opening beauty blow,
Forſake the tainted ſweet and faded hue.
And ſhe who yields, forgetful of her vow,
To one but newly lov'd, another's due,

Shall live, (though high for heav'nly beauty prized,)
By youths unhonour'd, and by maids deſpiſed.

52.

" Oh, Iolanté! what ſo fair a flower
Was ever fair, was ever pure like thee?
Oh, Iolanté! what malignant power
Has made another rich, and rifled me?
I ſaw thy beauties ripening every hour,
And when I hail'd my happy deſtiny,
A ſtranger came, and gather'd for his own
The roſe I fondly mark'd for mine alone.

53.

" Since when with helmet, brand, and battle-ſpear,
Far from the pleaſance of his native bounds,
Far from thoſe eyes that wont his heart to cheer,
'Mid fights of havoc, and unſeemly wounds,
Valence has journey'd through the tedious year,
Till call'd to combat for his country's grounds;
And on that verdant marge reclines again,
Once known with joy, remember'd now with pain.

54.

" Fair winding vale, and thou delicious ſtream,
Enchanting birds, and beaſts that haunt the plain;
And thou green path, where fondly yet I dream
To mark ſome print of her, beloved in vain!
Unalter'd yet, and freſh to me ye ſeem,
And ſmile as in rebuke upon my pain;
No likeneſs to my happy ſelf I find
In theſe dim eyes, in this diſtemper'd mind.

55.

" But if from reſt and happineſs to fly;
And all that once I languiſh'd to behold,
If my heart's image painted in my eye,
Or grief, in ſtifled accents hardly told,
If ever to complain, to weep, to ſigh,
Another dearer than myſelf to hold;
Feed on my wither'd frame, the guilt is thine,
Falſe fair, but ever be the ſuffering mine." P. 99.

The end of all this ſinging is a plot to carry off the ladies, which is ſucceſsful with reſpect to the three companions of Alfred, but alas he and his Zoraida are circumvented and arreſted by his rival Zulemah. She is hurried back to her father,

father, and Alfred immured in a dungeon. In this interval Hamet purchaſes a female ſlave, called Matilda, who is to be the guardian of Zoraida. In the communication of his paſſion to Zoraida, Alfred had told her that he was under a vow to diſcover his parents. He had ſucceeded as to his father, whoſe tomb he diſcovered in "the Syrian Deſert." Of his mother he was yet in ſearch. Zulemah had prevailed on Hamet to give him his daughter, and had determined that the bridal morn ſhould alſo witneſs the death of Alfred. This is hardly to be reconciled to probability, for at no time had a Turkiſh individual power over the life of his priſoner or ſlave. On the evening before the fatal morn the ſlave Matilda tells her ſtory to Zoraida. Not to detain the reader too long with a wondrous tale, Zoraida turns out to be the daughter of Matilda, and Alfred the ſon of Hamet. The reſult may eaſily be anticipated. All the knights, and all their brides, &c. are happy.

"But now the merry bugles call the hoſt
At early dawn to muſter on the coaſt,
Squires, knights, and brides, and all the ſplendid train,
Throng to the barks obedient to the ſtrain;
And ſoon, by favouring breezes borne, deſcry
The mountain peaks of beauteous Italy,
Each homeward bent,—and as my legend ſays,
The Norman chief in quiet paſs'd his days;
The ſire was happy in his childrens' loſs,
And for the prophet's law embraced the croſs;
Matilda long her lovely child careſs'd,
And all the knights with all their brides were bleſt."

P. 270.

We had at firſt ſome doubt whether Mr. Bland did not intend to deſcribe things and characters previous to the time of Mahomet, but we are here told, that Hamet is converted from the Prophet's law to the Chriſtian faith. There are alſo other alluſions to the ſuperſtitions of the Mahometan creed. The writer has not always had theſe ſuperſtitions and prejudices in his recollection. Nothing can be leſs like a rich and noble Turk than Zulemah, which by the way is rather a feminine appellative than a maſculine, and is that by which the wife of Potiphar is deſignated in many Oriental writings. But we will not be reſtrained by the occurrence of a few inadvertencies, by occaſional careleſſneſs in the verſification, and now and then a diſregard of conſiſtency, from giving Mr. Bland due credit for his very ingenious and very entertaining performance. He certainly

riſes in our eſtimation in every ſucceeding production of his pen. His imagination is fertile, his taſte correct, his verſification generally harmonious, and he obviouſly poſſeſſes talents, adequate to lofty undertakings. That this volume will be highly acceptable to all lovers of genuine poetry there can be no doubt, and if our analyſis of it ſhall be acceſſary to its more extenſive circulation, it will give us ſincere ſatisfaction. The Author will, we doubt not, take in good part our animadverſions, which are given not only without the ſlighteſt intention of detracting from his general merit, but with the earneſt wiſh to caution him againſt certain inaccuracies, which, at the ſame time, that they deface any compoſition, may be ſoon and eaſily avoided.

ART. VI. *Diſcurſory Conſiderations on St. Luke's Preface and other Circumſtances of his Goſpel; in three Letters to a Friend, from a Country Clergyman.* 8vo. 181 pp. 4s. Payne. 1805.

ART. VII. *Diſcurſory Conſiderations on the ſuppoſed Evidence of the early Fathers, that St. Matthew's Goſpel was the firſt written. By a Country Clergyman.* 8vo. 107 pp. 3s. Payne. 1806.

ART. VIII. *Diſcurſory Conſiderations on the Hypotheſis of Dr. Macknight and others, that St. Luke's Goſpel was the firſt written. By a Country Clergyman.* 8vo. 180 pp. 4s. 6d. Payne, &c. 1808.

THE Country Clergyman to whom the public is indebted for theſe ſeveral tracts is generally underſtood to be the Rev. Charles Dunſter *, Editor of Paradiſe Regained, &c. and the modeſty and ingenuity united in his Conſiderations ſtrongly agree with this ſuppoſition. The occaſional ſucceſſion of them, from time to time, has been the cauſe of a delay in our notice of them, at which we now rather rejoice; becauſe it enables us to give a general opinion upon the three at once, the ſubjects of which are ſo intimately connected.

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* We would not name him if we thought he really wiſhed to be concealed, or if we could conceive any valid reaſon why he ſhould.

We

We ſay then with pleaſure, and without heſitation, that we agree with the learned and ingenious author in moſt of his points. We complain of nothing but that redundancy of diſcuſſion, and particularly of very long notes, which make it extremely difficult to purſue the thread of the argument. This, we conceive, the author has accounted for in his firſt tract, where he tells his friend, that he ſhall write "proluſorily," that is, he ſays, not "with any degree of *levity*, either habitual or aſſumed, on a ſubject ſo important and ſacred; but with *that ſuperficiality of examination*, and *that deſultory ſupervolitation of proceſs*, to which alone my faculties are competent, and my habits any ways competent." P. 102. Here, though the writer, as is uſual with him, depreciates both his talents and his habits more than is at all juſt, yet we muſt underſtand him as meaning to apologize for that very ſtyle of writing which we have found it ſo extremely difficult to purſue. He ſeems to have written down his thoughts juſt as they occurred, and to have poured them out into notes without reſerve; and without conſidering whether they might not have been digeſted with more advantage in another form. We ſhall endeavour briefly and clearly to give the general reſults of his ſtatements, with our opinion upon them.

In the firſt tract then Mr. D.'s principal object is to prove, that St. Luke's preface to his Goſpel does not contain any expreſſions from which we are obliged to conclude that he wrote excluſively from the reports of others, and not from his own knowledge. He limits the enquiries made by this Evangeliſt from others, to the previous circumſtances; (τὰ ἄνωθεν) or thoſe which took place before the perſonal knowledge of the writer could commence; thoſe, for inſtance, which are related in the whole introductory part of St. Luke's Goſpel. This opinion he ſupports by an examination, grammatical and critical, of every word contained in the original preface; to the ſubſtance of which we do not ſee it neceſſary to make any objection.

The latter part of this tract argues ſtrongly to prove the probability, that St. Luke was himſelf *the other diſciple* who was with Cleophas in the walk to Emmaus, when our Saviour appeared, accompanied, and opened the Scriptures to them. The degree of ingenuity exhibited in ſupporting this novel conjecture is conſiderable; and though we cannot ſay that it is ſufficient to remove all doubt, it aſſuredly inclines us much to believe that it might be ſo.

In his ſecond tract, this reſpectable author undertakes to ſhow, that the teſtimony of the Fathers reſpecting the re-

ceived order of the four Goſpels is not concluſive; particularly as to the circumſtance of St. Matthew's Goſpel being the firſt written. This opinion he ſupports by a careful examination of the paſſages of Irenæus, Euſebius, Jerome, and Auguſtine, which have been uſually conſidered as deciding the point. He concludes by aſking,

"Where then ſhall we find this moſt ſatisfactory evidence, whereon it is generally agreed that St. Matthew's Goſpel was the firſt which was written? I really cannot diſcover any ſuch evidence where it is indicated to me; nor can I be a party to any ſuch agreement. With much deference to the high authority from which the aſſertion comes, I humbly beg leave to enter my proteſt againſt it; profeſſing myſelf *diſſentient*; becauſe, on a ſtudious and impartial conſideration of the authors referred to, I find no ſuch thing atteſted by them, nor indeed by any of their contemporaries." P. 72.

The above tract is properly introductory to the third, in which the author goes a ſtep further, and ſtates many arguments from Macknight and others, with ſome in addition of his own, to prove that St. Luke's Goſpel was the firſt written. We fully agree in this opinion. To us it is nearly ſufficient proof that St. Luke, in his preface, ſpeaks of his own work as neceſſary, becauſe *many* had attempted to digeſt the facts, but (as is implied) ſo imperfectly, that, without this further aſſiſtance, his friend Theophilus could not be certainly aſſured of the truth of what he had learned. In this manner ſurely he could not have written, had the Goſpels of St. Matthew and St. Mark, or the former alone, already exiſted for the inſtruction of Theophilus. The paſſage in which Mr. D. gives the chief additional illuſtration of the queſtion, as from himſelf, is thrown into the ſhape of a ſuppoſed caſe of two memoir-writers, L. and M. But as we ſee no advantage gained by ſuppreſſing the names, but on the contrary, a diminution of the clearneſs of the ſtatement, we ſhall, in printing it, venture to ſubſtitute the names at length.

"Two ancient writers, Luke and Matthew, have, each, left Memoirs of an eminent (and commonly ſuppoſed divine) Teacher; but whom they both ſurvived many years. Theſe Memoirs contain an hiſtorical narration of intereſting facts: and a record of certain important, preceptive, and doctrinal diſcourſes, connected with the hiſtorical facts; and deriving their authority from them. —The obvious purpoſe of the Memoirs is to aſſure us of the truth of the facts; thereby to eſtabliſh the authority of the doctrines.—There is no *external* evidence, that can at all be relied upon, which of theſe two memorialiſts was the earlieſt writer.—

The

The Memoirs by Matthew have commonly had the precedence; but this might well be from his being a man of a ſuperior rank. The ſolution of the queſtion muſt depend on the internal evidence of their reſpective Memoirs.——Thoſe of Luke are the moſt extenſive in point of time, beginning previous to the birth of the Teacher, and comprehending two moſt intereſting and important events conſequent to his death, while thoſe of Matthew commence barely with the circumſtances of the birth, (which are referred to, rather than narrated,) and include only one of thoſe two intereſting events, conſequent to the death; but with ſome few additional circumſtances relating to that particular event.—Now, this larger extenſion of time, and more ample comprehenſion of events, has been commonly made an argument for Luke's being the later writer; and it has been ſuppoſed, that he, as ſuch, ſupplied the things omitted by Matthew.——But there is the beſt reaſon to believe, that moſt of the things, which Luke has excluſively recorded, were perfectly known to Matthew; and that he knew them to be material to the purpoſe of his Memoirs.—How, therefore, came he to omit them?——In his hiſtory of the birth and infancy, Luke has given us a number of minute, but moſt important and highly intereſting circumſtances, all of which are indiſpenſably neceſſary to the purpoſe of the Memoirs; but all of which are entirely omitted by Matthew: who, in their place, gives us three or four circumſtances, (reſpecting the birth and infancy,) which are entirely omitted by Luke; which circumſtances are certainly intereſting and important, but, compared with thoſe recorded by Luke, (we muſt ſay,) are of a *ſecondary* and leſs important kind.——The circumſtances recorded by Luke are INDISPENSABLE; and, (though perfected, and rendered beautifully complete, by thoſe of Matthew,) would, of themſelves, have ſufficed for the purpoſe of the Memoirs.—The few circumſtances of the birth and infancy, excluſively recorded by Matthew, might have been diſpenſed with, while we have thoſe of Luke: but, taken alone, would not be held ſufficient for the intended purpoſe, with a view to which they are produced.———Muſt I not then ſay, that Luke, as being the moſt extenſive and completely comprehenſive writer, appears, from the internal evidence (of this part eſpecially) of their reſpective Memoirs, to have been the EARLIEST WRITER; while Matthew, in ſupplying ſome few additional circumſtances, intereſting indeed and important, but not indiſpenſably neceſſary to be recorded, announces himſelf a SUBSEQUENT WRITER, acquainted with the contents of his predeceſſor's Memoirs,—reſting in a certain degree upon them, and modelling his own accordingly?———But this is not all.——Theſe Memoirs, (as it has been before obſerved,) conſiſt of facts and doctrines.—The AUTHORITY of the *latter* reſts on the certainty of the *former*.—Luke's Memoirs conſiſt of both in a fair abundance;—but with a ſeeming ſtudious care to bring forward, circumſtantially and diſtinctly, every fact,—giving the

doctrines, as they find their place, in connection with the facts,—and certainly not making the doctrines his principal object, which the facts may rather be ſaid to be.——The Memoirs of Matthew, in the mean time, muſt be allowed to abound, proportionately, more in doctrines; and where his facts are the ſame as thoſe of Luke, they are often in point of circumſtances evidently compreſſed, while ſomething of new matter, *doctrinal* or *preceptive*, is often brought forward with them, or the doctrinal and preceptive part, before given by Luke, is enlarged and dilated, in the Memoirs of Matthew.——Indeed, in the great body of the Memoirs, what Matthew has excluſive of Luke, conſiſts principally of diſcourſes and doctrines, or of facts, not materially tending *generally* to eſtabliſh ALL the doctrines, but including, or leading to ſome doctrines immediately combined with thoſe particular facts.—Luke's primary object appears to be the FACTS, upon which the authority of the DOCTRINES reſts; while the more immediate object of Matthew may fairly be ſtated to be the DOCTRINES.——Now, on the principle that a foundation is prior to a ſuperſtructure, I cannot but conſider Luke, thus minutely attentive to theſe moſt important facts on which the doctrines reſt, as indicating himſelf to be the EARLIEST WRITER; and I conſider Matthew, thus exuberant in doctrines, while ſparing and compreſſive in facts, as a SUBSEQUENT WRITER, truſting in a certain degree to the foundation ſo amply laid by Luke, the previous writer; whoſe foundation, however, he has, in ſome few inſtances, if not materially ſtrengthened, at leaſt embelliſhed and perfected." P. 108.

We conclude by repeating our full agreement with this author, as to the opinion here maintained. After he had put together the materials for his own Conſiderations, he had alſo the ſatisfaction to find that the ſame had been the opinion of Biſhop Pearce, with whoſe words, taken from his Commentary on St. Matthew, (i. 18.) he concludes the body of his tract. They are in fact ſtrong and ſatisfactory, and add much to the weight and authority of an opinion already, as it appears to us, very amply ſupported.

ART. IX. *Chemiſtry applied to Arts and Manufactures. By M. J. A. Chaptal, Member and Treaſurer of the French Senate, &c. &c.* 4 Vols. 8vo. 256, 448, 512, and 520 p. Phillips. 1807.

IN a long preface of ſixty pages, this author, whoſe name is famous in his own country, explains the object, the plan, and the general contents, of his work. Speaking of the

the arts and manufactures, he diſplays extenſive knowledge, and proper diſcernment; viewing them in a political, an economical, and a commercial light. His obſervations ſeem to be derived from experience; they are accompanied with proper reaſoning, and are calculated to afford both inſtruction and caution to practical manufacturers.

Leſt the reader ſhould be induced to expect too much from the preſent work, this author commences by ſaying, that a treatiſe on chemiſtry applied to the arts, cannot be a treatiſe on each art in particular; as that would not only prove an endleſs work, full of ſuperfluous and tedious repetitions, but could not poſſibly be executed by any ſingle perſon, even of the moſt extenſive information. The object, then, of this work, is not to detail all the particular proceſſes of every art dependent upon chemiſtry; but to reduce all their operations to general principles. "Chemiſtry," this author ſays, "applied to the arts will, therefore, be that ſcience which, from the comparative analyſis of the operations of all the arts, will deduce certain general laws, to which the innumerable effects obſervable in the practice of thoſe arts, may be referred;" for by theſe means, he obſerves, not only the old proceſſes are laid open to improvements, but new arts are daily created. Thus, within the period of a few years, we have witneſſed the introduction of new methods of bleaching cloths, of decompoſing ſalts, of forming nitre for the compoſition of gunpowder, of reducing the tanning of hides to its genuine principles, which abridge its operations, &c.

Next to this, the preface contains ſeveral judicious remarks reſpecting the adoption or the rejection of new practices; obſerving that innovations, however advantageous they may appear to be, ſhould not be introduced into manufactures, without the greateſt circumſpection; and that the cautious manufacturer ſhould adopt no change before it has undergone the teſt of practice, of his own experience, and in great meaſure alſo the approbation of the conſumer. Yet, on the other hand, this author blames the obſtinacy of thoſe who reject all kinds of propoſed innovations without any examination; for by ſuch means their manufactures, he ſays, will ſoon be left behind by the more induſtrious competitor.

With reſpect to the choice of particular manufactures for the employment of the inhabitants of extenſive countries, or of certain diſtricts, this author ſhows, that a variety of particulars muſt be carefully examined, and properly weighed, in order to enſure ſucceſs. Such are, a ſituation abounding with indigent perſons, alſo with fuel, or with other articles

neceſſary

neceſſary for the propoſed manufactory; the advantageous proximity of a river, or of the ſea, or of good roads, fit for the eaſy conveyance of goods, and ſo forth.

"The power of locality," this author ſays, "is leſs abſolute over objects of luxury. Thus a pottery for coarſe wares ſhould be erected on the ſtratum of clay of which they are made, and not far from the places where they are conſumed, or of canals and rivers which facilitate their conveyance; whereas a porcelain manufactory may flouriſh in the centre of a large city, becauſe there the workmanſhip is every thing, and the primary materials ſcarcely enter as an element into the price of that pottery.

"All the arts in which the workmen, the materials, and the means are collected with difficulty, ought perhaps at firſt to be eſtabliſhed in cities. There men, drawn together by neceſſity, exiſt by their induſtry alone; they form, if I may be allowed the expreſſion, a common fund of all their reſources, and divide all the operations among them, in order the more ſpeedily to accompliſh their purpoſe. It would even appear that ſuch of the arts as require great intelligence and a perfect taſte, cannot flouriſh but in the midſt of great cities, becauſe there only can we hope to find the neceſſary reſources." Vol. i. p. xxi.

Subſequent to this, the reader will find a variety of obſervations relative to the aſſiſtance, the encouragement, and the regulations, which a well regulated government ought to beſtow upon the arts and the manufactures of its dominions; ſhowing that not all kinds of manufactories are ſuitable to the genius of the inhabitants, to the climate, or to the local ſituations, of particular nations. Among other conſiderations, the influence of the conſumer of the articles, is likewiſe examined.

The latter part of the preface contains a ſketch of the plan of the work, and this we ſhall conciſely expreſs in the following manner. The firſt part of the work ſtates the principles of chemiſtry, with the general laws which are obeyed by bodies in their reciprocal actions, together with the modifications that are introduced by other unavoidable cauſes, ſuch as the preſſure of the atmoſphere, the action of temperature, the force of elaſticity, &c. The next part explains the means which art can employ for facilitating and modifying the above-mentioned laws; it alſo deſcribes the principal bodies upon which chemical action is exerciſed. Then thoſe different ſubſtances are ſet, as it were, at work; that is, the reſults of their different mixtures, or combinations, are ſtated, ſo as to exhibit, in a comprehenſive manner, the fabrication

brication of all the chemical products of common uſe in the arts; ſuch as the mixture of gaſes, the mixture of earths, the alloys of metallic ſubſtances, and ſo forth. This Author ſays,

"I have not conſidered myſelf bound to give, when treating of each art, thoſe numerous details of execution which conſtitute the practice of the workman, rather than the ſcience of the artiſt. I conceived that, in the application of chemiſtry to the arts, a writer ought to confine himſelf to an expoſition of the chemical principles on which art is eſtabliſhed; I thought that in a work of this nature he ought to enlighten the ſteps of the artiſt, and not pretend to mark out for him a purely mechanical track, in which the practice of a few days gives him more knowledge than books are capable of imparting. In a word, my object was to enlighten the artiſt, not to form the workman; and I conſtantly bore in mind that I was writing for the artiſt who executes, and not for the apprentice who is juſt entering the ſhop or manufactory." Vol. i. p. liv.

In fine, this author concludes his long but able preface with the following candid acknowledgment:

"Though," he ſays, "in the laſt thirty years I have formed many eſtabliſhments, and have viſited a far greater number, yet there are many arts of which I have not been able to acquire a ſufficient knowledge to give ſatisfaction to myſelf. There are others which I have never enjoyed opportunities of ſeeing, and reſpecting which I have only conſulted memoirs or accounts more or leſs correct. I have even been obliged to omit altogether certain articles of manufacture, becauſe I was apprehenſive leſt I ſhould commit or propagate error.

"My work is therefore imperfect; but, ſuch as it is, I think it uſeful, and under this conviction I ſubmit it to the public." Vol. i. p. lxi.

The contents of the firſt volume are as follows:

"Book I. Of Chemical Action.

Chapter I. Of the Natural Cauſes that produce Modifications in Chemical Action.

Section I. Of the Modifications produced in Chemical Action by the Coheſion and Inſolubility of Subſtances.

Section II. Of the Modifications produced in Chemical Action by Elaſticity.

Section III. Of the Modifications produced in Chemical Action by Caloric.

Section IV. Of the Modifications produced in Chemical Action by Lumic.

Section

Section V. Of the Modifications produced in Chemical Action by the Preſſure of the Atmoſphere.

Section VI. Of the Modifications produced in Chemical Action by Vitality.

Chapter II. Of the Means employed by the Chemiſt to prepare the Particles of Bodies for Chemical Action.

Section I. Of the Mechanical Operations employed by the Chemiſt, to prepare the Particles of Bodies for Chemical Action.

Section II. Of Solution conſidered as a Medium preparatory to Chemical Action.

Section III. Of Cryſtallization conſidered as a Medium preparatory to Chemical Action.

Section IV. Of Caloric conſidered as a Medium preparatory to Chemical Action.

Article I. Application of Heat by Means of Furnaces.

Section I. General Principles of the Structure of Furnaces.

Section II. General Principles relative to the Choice and Employment of Combuſtibles.

Section III. General Principles relative to the Action of Air in Furnaces.

Article II. Application of Heat by the Burning-glaſs and Blow-pipe.

Section V. Application of the preceding Principles to Furnaces of Fuſion.

Article I. Wind-Furnaces, or Furnaces with a forced Current.

Article II. Furnace with a free Current of Air.

Section VI. Application of the preceding Principles to Furnaces of Evaporation.

Section VII. Application of the preceding Principles to Furnaces for Diſtillation.

Article I. Diſtillation with the Retort.

Article II. Diſtillation with the Alembic.

Section VIII. Reſults of the Action of Heat, applied at different Degrees to various Mineral Subſtances.

Article I. Table of the Action of Heat on various ſimple Mineral Subſtances.

Article II. Table of the Action of Heat on certain compound Subſtances.

Section IX. Methods of meaſuring Heat."

It appears from the preceding table, that the contents of the firſt volume are ſuch as have been frequently deſcribed, explained, and illuſtrated, in a variety of recent chemical works; ſo that the only queſtion which needs be aſked, is, how have thoſe particulars been treated in the preſent work? We heſitate not to anſwer, that the maſterly hand of the ingenious M. Chaptal is, upon the whole, generally conſpicu-

ous.

ous. The ſubject of every chapter, or ſection, or article, is clearly explained; and various opinions, which have been advanced relative to certain fluctuating reſults, are comparatively ſtated. Several new ideas and illuſtrations are alſo to be met with throughout the volume. But it cannot be ſaid that Mr. Chaptal has treated his ſubjects extenſively, or that every thing which belongs to thoſe ſubjects is contained in the book. Throughout the whole work we have obſerved a variety of inaccuracies, ſuch as unuſual expreſſions, unuſual applications of certain words, and ſeveral errors of the preſs; nor is any table of errata to be found in the work. Several of thoſe inaccuracies are evident faults of the tranſlator; for a tranſlation it evidently is, and muſt be, though it is not acknowledged as ſuch. The two or three ſpecimens which follow, will, we imagine, be ſufficient to give our readers an idea of the ſtyle, and will, in ſome meaſure, corroborate our general remarks. In the third ſection of the firſt chapter, ſpeaking of the moſt eſſential properties of caloric, this author ſays, "caloric dilates all bodies, but not in an equal degree."

"In general, the ſame quantity of caloric dilates elaſtic fluids more than liquids, and theſe laſt more than ſolids.

"Liquids differ from each other in regard to their expanſibility, which is not proportionate to the elevations of temperature when they approach the ſtate of vapours.

"In the experiments hitherto made on the dilatation of ſolid bodies by heat, no correſpondence has been found between the dilatations and the quantity of caloric they are capable of abſorbing. Nothing but the fuſibility of metals ſeems to coincide with the dilatations; platina, the leaſt fuſible of metals, dilates the leaſt; lead dilates moſt, and the moſt fuſible glaſs is alſo the moſt dilatable. We may therefore lay it down, with M. Berthollet, as an eſtabliſhed principle, that bodies are ſo much the more dilatable, the leſs caloric they require to change their conſtitution from ſolid to liquid, and from liquid to gaſes or vapours.

"From a long ſeries of experiments, Meſſrs. Guyton and Prieur deduced a dilatation peculiar to each gas: but M. Gay-Luſſac has demonſtrated, that all gaſes, without exception, poſſeſs the ſame dilatability at the ſame degree of temperature, and that the preſence of water in gaſes occaſioned the errors into which his predeceſſors had fallen.

"M. Gay-Luſſac concluded from his experiments made on gaſes reduced to the utmoſt degree of dryneſs, that one hundred parts of each of the permanent gaſes acquired an increaſe of $\frac{1}{215}$ by every degree of the thermometer from zero to 80.

" Vapours follow the ſame laws of dilatation as gaſes, provided the temperature be ſufficiently elevated to keep them in the elaſtic ſtate.

" It may, therefore, be laid down as a principle, that gaſes and vapours are equally dilatable and equally compreſſible.

" 6. When the caloric eſcapes from a body highly heated, without immediately entering into combination, it preſerves, for ſome time, its elaſtic ſtate, and forms what is denominated *radiating caloric*.

" Scheele obſerved that metallic mirrors reflect radiating caloric without contracting any heat, and that the air which it traverſes likewiſe receives none: but that, by degrees, the caloric combines, more or leſs ſpeedily, according to the nature or the colour of the bodies.

" Gaſes afford a free paſſage to radiating caloric; and the more expanſible they are, in ſo much higher a degree they poſſeſs that property.

" Liquids quickly abſorb it.

" Black ſubſtances retain it more eaſily than others.

" 7. A diſengagement or abſorption of caloric is not only occaſioned by the changes of conſtitution which bodies undergo, but combinations and decompoſitions produce ſimilar effects.

" In all the operations of which we are treating, new compounds are formed, that preſent a capacity for the caloric peculiar to themſelves, and muſt neceſſarily differ from that of the original compounds from which they proceed. When, for example, a gaſeous ſubſtance is combined with a ſolid body, the firſt abandons the caloric which held it in ſolution, and preſerves only what is neceſſary for the new compound.

" The operations which produce fixation of the gas, are always accompanied with a more or leſs conſiderable emiſſion of heat, according to the nature of the new body that is formed.

" The ſimple mixture of two liquids ſometimes occaſions a *penetration*, which may be conſidered equivalent to a ſpecies of combination, and which cauſes a change of temperature without altering the nature of the principles. Thus water mixed with concentrated ſulphuric acid produces a great heat, and the mixture takes up leſs ſpace than is occupied by the two ſeparate liquids.

" Were we to travel through the long ſeries of facts from which reſult combinations or decompoſitions, we ſhould be thoroughly convinced, that in every one of them there is a production or diminution of heat." Vol. i. p. 24.

In the above tranſcribed paſſage, Mr. Chaptal ſays, that lead is the moſt dilatable of the metals; but according to the well known experiments of Mr. Smeaton, (which, ſeveral years ago, were publiſhed in the Philoſophical Tranſactions,

and which have ſince been copied into a great many other works) zinc is more expanſible than lead. Mr. Smeaton's ſtatement is, that from the temperature of 32°, to that of 212° Fahrenheit's thermometer; that is, from the freezing, to the boiling, point of water, the expanſions per foot length, in parts of an inch, are lead 0,0344, zinc 0,0358, and hammered zinc 0,0378.

The ſection on the modifications produced in chemical action, by the preſſure of the atmoſphere, is as follows:

"The atmoſphere preſſes upon all bodies; and as this force is conſtant, it may be conſidered as a cauſe which contributes to give each body the conſtitution that is adapted to it, and which inceſſantly modifies the efforts of elaſticity, and the action of caloric.

"The power of preſſure exerted by the atmoſphere, is equal to the weight of a column of mercury of twenty-eight inches, or of a column of water of thirty-two feet; for it is able to raiſe thoſe two liquids to that height, and to keep them there in equilibrium.

"In examining the effects of the compreſſion of the atmoſphere, Lavoiſier remarks, that were it not for this, the particles of liquids would wander at large without any thing to keep them together except their own gravity, which would collect them for the purpoſe of forming an atmoſphere.

"Mr. Dalton diſputes the truth of the aſſertion, that the preſſure of the atmoſphere keeps water in a liquid ſtate. He obſerves, that were the weight of the atmoſphere to be inſtantly removed, the aqueous portion which exiſts in it would not be much increaſed, becauſe, as he ſays, it is nearly at the *maximum* which the temperature is capable of producing and maintaining. The removal of the obſtacle would, in his opinion, accelerate the evaporation, without very ſenſibly augmenting the abſolute quantity. Mr. Dalton ſeems to confound the ſoluble quantity of water in the atmoſphere, with that which, when reduced to vapour, would of itſelf alone form an atmoſphere.

"When we obſerve that, by a ſlight diminution in the preſſure of the atmoſphere, produced either by the air-pump, or by aſcending to the moſt elevated points of the globe, we convert ether and alcohol into vapour, and facilitate the ebullition of all kinds of liquids, &c. we cannot deny that, if the atmoſphere ceaſed to preſs upon the globe, it would be replaced by the vaporiſation of almoſt all the liquids with which we are acquainted.

"By approximating the particles of bodies, the preſſure of the atmoſpheric air increaſes their affinity. M. Biot has demonſtrated the poſſibility of forming water, by ſubjecting to a violent preſſure a mixture of hydrogen gas in ſuitable proportions." Vol. i. p. 37.

In

In the laſt line but one, the words, *oxygen and*, ſeem to be wanting before *hydrogen*.

In page 76 this author ſays,

" Dr. Watſon, who has moſt attentively obſerved the phenomena of ſolution, has deduced from his numerous experiments theſe concluſions:

" 1. That water acquires volume at the moment of the immerſion of a ſalt.

" 2. That its volume decreaſes during the diſſolution.

" 3. That it aſcends, after the diſſolution, higher than its original level.

" The firſt phenomenon is the neceſſary effect of the immerſion of a ſolid in a liquid.

" The ſecond is the immediate reſult of the lowering of the temperature produced by the ſolution.

" The third indicates that the liquid, on recovering its temperature, is reſtored to its natural ſtate, with a ſenſible augmentation of volume, in proportion to the volume of the body with which it is charged. Nevertheleſs the augmentation of volume bears no proportion to that of the body reſolved, which announces a kind of penetration, or of combination between the two bodies.

" The operation of the ſolution of ſalts in water invariably produces cold. Meſſrs. Fourcroy and Vauquelin have, it is true, inſtructed us, that when the water of cryſtallization is ſeparated from the ſalts, which require a great quantity in order to cryſtallize, their ſolution in water is attended with a diſengagement of calorie; but then thoſe ſalts are no longer in their natural ſtate; and they produce cold, like all the others, when they are reſolved with all their water of cryſtallization.

" When the water holds a ſalt in diſſolution, the new body may then be conſidered as having particular affinities, diſtinct from thoſe of the two bodies which compoſe it. Thus the ſolution of alum in water, parts with a large portion of alumine, which precipitates as ſoon as the alum of cryſtallization is diſengaged." Vol. i. p. 76.

In the laſt line *alum* is written inſtead of *water*. In the article on the application of heat by the burning-glaſs; ſpeaking of Trudaine's burning-glaſs, we read, " the focus of this lens was at the diſtance of ten feet ten inches, and one line from the centre of the lens; it formed a circle fifteen inches in diameter." This muſt clearly be a miſtake.

It is to be remarked, that, though in this article Mr. Chaptal deſcribes, in a particular manner, three well known burning lenſes; viz. thoſe of Mr. Tſchirnhauſen, of the Count de la Tour d'Auvergne, and of Mr. Trudaine; yet he

he makes no mention whatever of Mr. Parker's famous burning lens, which was, ſome years ago, exhibited and uſed in London: and accounts of which, together with the experiments that were made with it, have been publiſhed in a variety of works.

Upon the whole, it may, however, be obſerved, that though the articles which are mentioned in this firſt volume are not always deſcribed in a very complete manner; they are, nevertheleſs, explained ſufficiently to inform the manufacturer of whatever depends upon them, with all their really uſeful or eſſential properties.

Ten plates, with delineations of chemical utenſils, and principally of chemical furnaces, are placed at the end of this firſt volume, and proper explanations are annexed to each plate.

The ſecond volume treats generally of thoſe bodies which are the ſubjects of chemical action; as of Gaſeous Fluids; of Metallic Subſtances; of Combuſtible; and, laſtly, of Compound Subſtances extracted from Animals and Vegetables.

In the examination of the ſubſtances, which form the ſubject of the ſecond volume, this Author commences with the lighteſt and ſimpleſt; namely, the gaſeous fluids; and he then gradually proceeds to treat of the liquids and the ſolids. The ſame ſtyle, and the ſame perſpicuity, are continued in the ſecond volume, as in the firſt; excepting that, upon the whole, the deſcriptions and explanations of this ſecond volume are rather more particular. As a ſhort introduction to his deſcription of the aeriform fluids, this author aſſerts with truth, that the preſent ſtate of chemiſtry may be ſaid to have dated its origin, at the period in which the various gaſeous fluids were firſt diſcovered; for the neglect of thoſe fluids in the computations of former chemiſts, rendered all their analyſes imperfect, and gave them ample opportunities of indulging themſelves in all the deluſions of fanciful conjectures.

The definition of gaſes in general, the difference between them and the vapours, and their peculiar characteriſtics are briefly and ſatisfactorily ſtated in the firſt chapter; then follow the peculiar properties of each gas; their ſpecific gravities; their origin; their uſes, and ſo forth.

The ſecond chapter, which treats of minerals, contains, in the firſt place, the diſtinctive characters of the earths; then the peculiar properties of each individual earthy ſubſtance are deſcribed in an abridged manner; but without omitting any of their eſſential properties, which, in fact, are

the particulars moſtly wanted in the arts. The fixed alkalies come next in order of deſcription, and in thoſe, (if we except the very recent diſcoveries, which prove in the moſt ſatisfactory manner poſſible, that they are metallic oxides) every thing elſe of importance, ſuch as their origin, the various ways of obtaining them, their extenſive uſes, &c. is ſtated with perſpicuity, and in a more extenſive manner than the preceding ſubſtances, which indeed might be naturally ſuggeſted by their great importance in arts and manufactures. Mr. Chaptal does not omit to mention that ſome of the earths have various properties in common with the alkalies, on which account they are called *alkaline earths*. The ſame ſection concludes with the theory of cauſticity, which has merit, but is too long for us to tranſcribe.

The metals are treated in a manner ſimilar to the earths. Their general characters, ſuch are their ſpecific gravity, colour, hardneſs, ductility, and tenacity, are ſtated in the firſt place; then the peculiar properties, uſes, &c. of each metal, commencing with gold, are deſcribed in regular order. Speaking of gold, in page 154, this author ſays, that it is, *excepting platina, the moſt ductile of the metals*. We much doubt the propriety of this exception. He alſo ſays, that it is leſs fuſible than mercury, tin, lead, and ſilver. We have ſtrong reaſons to believe, that it is likewiſe leſs fuſible than ſeveral other metallic ſubſtances, and even leſs ſo than copper. It is to be remarked, that the fuſibility of gold has been eſtimated differently by different authors. The ſource of this variety of reſults may probably be owing to the admixture of other metallic ſubſtances with the gold that has been ſubjected to the experiments; it being well known, that metallic alloys are fuſible at a lower temperature than the moſt refractory of the metals in the alloy. In treating of the fuſibility of a certain metallic ſubſtance, that ſubſtance muſt be underſtood to be perfectly pure: and it is not eaſy to obtain gold quite pure, or, as it is expreſſed by goldſmiths, of 24 carats fine.

The deſcription of iron forms a peculiarly well drawn diſſertation on that moſt uſeful metal, but is rather too long to be tranſcribed as a ſpecimen. After enumerating the various forms under which iron is found in the earth, and deſcribing the peculiar properties of thoſe different ſpecies, together with other particulars, it details the ſeveral proceſſes by which the ores are converted into uſeful iron. It alſo deſcribes the principal methods of converting iron into ſteel.

The third chapter, which treats of the principal combuſtible ſubſtances, is likewiſe peculiarly well drawn, but we muſt

muſt unavoidably omit to take more particular notice of each diviſion of this work. We ſhall only inſert one ſpecimen from this volume; namely, the article *caoutchouc*, or *elaſtic gum*, to which ſubſtance we particularly wiſh to call the attention of our readers, and of the induſtrious manufacturers of this country. The uſe of caoutchouc has been much extended in France, it having been applied to chirurgical purpoſes, to varniſhes for cloth, and other pliable ſubſtances, &c.

"Caoutchouc," this author ſays, "is one of thoſe ſubſtances which cannot be ranked in any of the large claſſes, into which chemiſts have diſtributed all the productions of vegetation.

"We are indebted to La Condamine for the firſt accurate accounts obtained of this ſubſtance, and of the tree which produces it: this academician informs us, that, according to Freſnau, engineer at Cayenne, the caoutchouc is a very large tree, in the bark of which inciſions are made, and the juice which flows from them is received into veſſels. It is applied in layers upon an earthen mould, and dried by the ſun or fire: while it continues quite ſoft, any kind of figure may be traced upon it; and when dried, the mould is broken and the pieces are extracted.

"The tree which yields the juice, is the *hevea guianenſis* of Doublet, or the *jatropha elaſtica* of Linnæus. M. Richard has ranked it in the claſs of the euphorbiæ.

"An analyſis made by M. Fourcroy, of a bottle of this juice ſent to the Society of Agriculture, proved to him, 1. That the elaſtic gum is diſſolved or ſuſpended in a milky juice, from which the mere contact of the air detaches it; 2. That the abſorption of oxygen is the principal cauſe of this ſeparation; 3. That the colouring of the gum is owing to this oxidation; 4. That the elaſtic gum, which yields ammoniac in diſtillation, only does ſo in conſequence of the azote which it contains; 5. That it reſembles gluten, rather than oils or reſins.

"Several productions are found in nature, which nearly approach the elaſtic gum, without combining all its properties.

"1. Dorthes has obſerved, that the ſpecies of *coccus*, which are clothed with a down reſembling ſmall ſtraws, have an unctuous covering very analogous to elaſtic gum.

"2. There has been found in the lead mines of Derbyſhire, a foſſil bitumen which has all the characters of caoutchouc. Of this there are two kinds; one brown, ſhining, and in its fracture like reſin; the other of a darker colour, ſoft, and elaſtic. M. Lametherie, who has analyzed it, obtained the ſame products from it as from elaſtic gum. (*Journal de Phyſique*, 1787.)

"The juices of the euphorbia of our climate (*euphorbia cyparriſſias*), when expreſſed and expoſed to the air in capſules, be-

comes covered with a pellicle, which may be handled without breaking, which burns like elaſtic gum, but which, when dried, does not preſerve its elaſticity. (Memoir on the *Juices of Vegetables*, firſt volume of the firſt claſs of the National Inſtitute.)

" 4. Linſeed oil rendered ſtrongly drying by boiling over litharge, and applied in layers upon earthen pots, acquires the ſoftneſs, elaſticity, colour, and combuſtibility of the elaſtic gum.

" Elaſtic gum expoſed to the action of fire, becomes ſoft, ſwells in bubbles, and burns with a white regular flame. It is uſed in Cayenne to light their dwellings. It is not ſoluble either in water or alcohol; but ſulphuric ether, the drying oils, turpentine, &c. form ſolvents, which enable us readily to apply it upon bodies, on which it makes a moſt valuable varniſh.

" Macquer was the firſt who informed us that it was ſoluble in ether, and founded, upon this circumſtance, the art of making elaſtic probes, by applying upon a mould of wax, layers of the varniſh, till they have acquired their requiſite thickneſs.

" This proceſs appears to be of difficult execution, and of very uncertain ſucceſs. Pelletier has obſerved, that, in order to facilitate and inſure the ſolution, it is neceſſary to ſoften the elaſtic gum in boiling water, cut it in ſmall pieces, and then ſoften it again: in this ſtate it is very ſoluble in ether, even when cold.

" Berniard, to whom we are indebted for ſome curious reſearches reſpecting the caoutchouc, has found that the nitric ether is a better ſolvent of it than the ſulphuric.

" If elaſtic gum be placed in contact with a volatile oil, ſuch as that of turpentine, or even if it be expoſed to the vapour only of this oil, it ſwells, ſoftens, and aſſumes the conſiſtence of paſte. In this ſtate we may ſpread it over the ſurface of paper, or apply a coating of it upon ſtuffs; but this varniſh is difficult to dry.

" The mixture of alcohol with oil of turpentine, forms a better ſolvent than the pure oil, in as much as the varniſh dries more readily.

" The drying oils diſſolve elaſtic gum with the aid of heat. This is the method uſed at preſent, to apply upon cloths, and other objects, a varniſh of this ſubſtance. It is the method at once the moſt ſimple and moſt economic.

" Elaſtic gum melts alſo in yellow wax, at a boiling heat. This varniſh likewiſe may be conveniently applied upon cloth; but it is liable to the diſadvantage of ſtiffening too quickly.

" M. Fabroni informs us, that rock oil, after ſeveral diſtillations, is capable, when cold, of completely diſſolving elaſtic gum, and preſerves all its characters. *Letters of Giobert to M. Berthollet;* Turin, October 22, 1791.

" M. Froſſard, of Virly, ſoftens the thongs of this gum in boiling water only, and brings them in contact upon a mould,

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in order that they may join or ſolder together; and obtains, by this ſimple method, all the forms he deſires.

"These varniſhes poſſeſs the ineſtimable advantages of not cracking, and of bearing the handling of common uſes, without breaking or ſcaling off: they are impervious to air, water, &c. and unaffected by alcohol, acids, &c.; and on every account, we ought to multiply the uſes of them, and to convert them into a very extenſive reſource of induſtry." Vol. ii. p. 324.

This ſecond volume contains one plate only, in which is delineated the hydropneumatic trough, and a few other inſtruments neceſſary for experiments on gaſes.

Mr. Chaptal commences his third volume with the acids, by obſerving, that though analyſis has ſhown that moſt of the acids are compound ſubſtances, and even their conſtituent principles have in great meaſure been aſcertained, yet he deſcribes them as primitive ſubſtances, on account of their being the beſt known agents in chemical operations, and likewiſe becauſe ſome of them have not as yet been decompoſed; to which it may be added, that almoſt all of them, in their combinations with other bodies, act like ſimple ſubſtances.

This obſervation is followed by a ſtatement of the general properties of acids; namely, ſuch as diſcriminate them from every other claſs of bodies. Then follows the deſcription of each acid in particular, commencing with the aerial, or the carbonic acid.

It is not a mere deſcription of the characteriſtic properties, and uſes of thoſe acids, that this volume contains. The moſt valuable part of it is an accurate and circumſtantial detail of the various proceſſes that have been uſed for the production of each acid, or for extracting it from thoſe ſubſtances which contain it; pointing out the advantages and the diſadvantages which attend each proceſs; and mentioning at the ſame time the reſults of a variety of collateral experiments, that have been made by various ingenious perſons, and eſpecially by Mr. Chaptal himſelf. From all thoſe particulars the manufacturing chemiſt, and whoever works in thoſe arts in which acids are moſtly uſed, may undoubtedly derive new ideas, and conſiderable aſſiſtance.

The proceſſes, which ſeem to be peculiarly well drawn, and more extenſive, are thoſe which relate to the extraction, or rather the formation, of the ſulphuric acid, and the nitric acid, and this, it ſeems, has taken place in conſideration of the very extenſive uſe of thoſe acids. As the merit of thoſe deſcriptions cannot well appear from a ſhort quotation, we muſt unavoidably refer the reader to the work itſelf.

In page 192 of this third volume, Mr. C. begins to treat of the mixture and combinations of bodies with each other; and the combinations of gaſes are conſidered in the firſt chapter of this new diviſion.

In the firſt ſection of this chapter, the air of the atmoſphere is deſcribed, as being the principal, and by far the moſt extenſive mixture of gaſes in nature. In this ſection are ſome very uſeful paragraphs relative to eudiometers, and to the methods of aſſaying the purity of air.

The ſecond chapter treats *of the combinations and mixture of the earths with each other;* and the ſecond ſection of this chapter contains a moſt uſeful and extenſive diſſertation on the combinations of earths with reſpect to potteries. It deſcribes the nature, and the effects, of the earths, eſpecially of alumine, which enter into that manufacture, ſhowing how to ſelect, to purify, and to prepare them; it ſtates the combinations proper for particular articles of pottery, from the moſt common to the moſt beautiful, whether for uſe or for ornament; it deſcribes the manner of working thoſe articles, whether in the mould, or on the lathe, or by the hand; and it teaches how to bake them. The glazing, the white enamel, and the compoſitions for the coloured enamels, are likewiſe regularly deſcribed; and among them this author mentions the colours uſed in Mr. Wedgwood's well known manufactory; we have, however, reaſons to doubt whether he is well acquainted with the nature of Mr. Wedgwood's moſt beautiful colours; but for what he ſays upon the ſubject, we muſt refer our readers to the work itſelf.

The ſame ſecond chapter alſo contains the ſubject of glaſs, or of vitrification, though not in ſo extenſive a manner as that of pottery.

The metallic alloys, which are deſcribed in the third chapter, are likewiſe highly deſerving the attention of the reader. This part of the work does not contain all the uſeleſs or ſpeculative experiments, that have been profuſely inſerted in a variety of chemical works; but it gives the detail of whatever has been found particularly uſeful in thoſe arts, in which metallic alloys are concerned.

From this chapter we might extract various paſſages highly deſerving the attention of our readers; but it is not in our power to follow this author ſtep by ſtep, throughout his extenſive work.

In the fourth chapter, on the ſeparation of metallic ſubſtances from each other, as well as from other ſubſtances, Mr. Chaptal deſcribes the various methods of effecting thoſe

ſeparations,

ſeparations, which are either by means of acids, or by oxydation, or by the peculiar actions and fuſibilities of the metallic ſubſtances themſelves, or by ſublimation, &c. to which he ſubjoins, by way of illuſtration, the detail of ſome practical examples.

The fifth chapter, which treats extenſively of metallic oxydes, is peculiarly uſeful to various arts and manufactures, it being from thoſe oxydes, that the potter, the enameller, the painter, and others, derive moſt of their colours. Several of thoſe oxydes are likewiſe uſed for grinding, poliſhing, lubricating, for medical purpoſes, &c.

In this chapter, after an explanation of oxydes in general, the properties peculiar to the oxydes of each metallic ſubſtance are orderly ſtated. Among them we may remark thoſe of iron, which are contained between the pages 892 and 398.

The laſt two chapters of this third volume, on the combinations of ſulphur, and thoſe of hydrogen, are likewiſe peculiarly well drawn and highly important. We may, however, obſerve with reſpect to the volatile alkali, or ammonia, which is noticed in the ſecond of thoſe chapters, that the deſcription of its components, like that of the fixed alkalies, muſt be conſidered as defective; it having been rendered ſo by the recent remarkable diſcoveries of Mr. Davy, of the Royal Inſtitution. The uſes, however, of the alkalies in their undecompoſed ſtate, remain the ſame as before.

One plate, with only two figures, is annexed to this third volume.

The firſt eleven chapters of this fourth volume, which treat of the combinations of the acids with earthy, with metallic, and with other ſubſtances; preſent a vaſt and variegated proſpect of numerous objects, which are either offered ready formed by nature, or are producible by art. They are all poſſeſſed of remarkable properties, which render them highly and extenſively uſeful. The combinations of the ſulphuric acid, or the ſulphates, furniſh a greater number of thoſe uſeful articles, than thoſe of any other acid. Of the nitric acid one combination only appears to be in uſe, in the arts, viz. its union with potaſh, commonly well known under the name of *nitre* or *ſalipetre*. There are ſeveral combinations of the muriatic acid uſed; and ſo there are of various other acids.

When thoſe compounds are found naturally formed in the earth, they generally need only to be ſeparated from other adventitious bodies, in order to render them fit for

uſe in manufactures; but almoſt all the abovementioned combinations may be produced artificially; and the beſt proceſſes for that purpoſe, are deſcribed, and are accompanied with proper remarks in the abovementioned eleven chapters.

The 20th chapter contains a conciſe account of the tanning principle, or *tannin*, together with the theory and the practice of tanning hides.

The 21ſt chapter treats of the combinations of the alkalies, and in it we find an extenſive and particular account of the ſoap manufactory: wherein the various neceſſary ingredients, with their uſes, pointing out their peculiar advantages and diſadvantages; the different preparations, and the different ultimate proceſſes are minutely deſcribed.

The next, or the 22d chapter, which treats of the combinations of alcohol, deſcribes, among other things, the principal ſpirit varniſhes, otherwiſe called *the dry varniſhes*. Some of the fat varniſhes, which conſiſt of reſinous ſubſtances diſſolved in fixed drying oils, are briefly deſcribed in the 23d chapter, amongſt the combinations of the fixed drying oils.

The 24th chapter treats of the extenſive art of dying in all its parts; that is, deſcribing the nature of the colouring materials; the various modes of preparing and applying them, the preparations of mordants, the nature of the ſtuffs that are to be dyed, the preparation of thoſe ſtuffs, to which they muſt be ſubjected, in order to render them capable of acquiring an uniform and durable colour; and a variety of other particulars of uſe and importance in that moſt extenſive manufactory.

The fifth ſection of this chapter ſpeaks of the preparation of the colouring principle; and the eighth of the mixture of colours.

One of the moſt remarkable ſections of this chapter is the ſixth, which deſcribes the preparations of the earthy, and of the metallic mordants; we muſt, however, forbear tranſcribing any more of this work in the preſent account. In the above-mentioned ſection the reader will find a ſtatement of the different proportions of ingredients that have been uſed by various chemiſts and dyers, for the preparations of the mordants; pointing out the particular proceſſes as well as the peculiar quantities of ingredients, which may be neceſſary for the compoſition of the very ſame kind of mordant, ſuitably to the nature of the ſtuffs to which it muſt be applied. Upon the whole this 24th chapter may be conſidered

ſidered as containing a moſt uſeful theory of the art of dying.

The laſt chapter of the work treats of fermentation; but it is rather too ſhort in proportion to the importance of the ſubject. The particulars which are principally noticed in it are thoſe products of fermentation which are more immediately applicable to the arts, and which ariſe from the vinous or the acetous fermentation.

In a work ſo comprehenſive and ſo extended, the want of an index is rather a defect.

In the courſe of the preceding account, we have often expreſſed our opinion of the work which we have attempted to examine. But ſhould now that opinion be required, in more explicit terms, we can briefly aſſert, in concurrence with Mr. Chaptal's acknowledgment at the end of his preface, that though it is in ſome meaſure imperfect, and notwithſtanding ſeveral omiſſions and irregularities, we nevertheleſs conſider it as a moſt uſeful performance, highly deſerving the attention of the ſcientific, and the induſtrious part of the public.

ART. X. *Sermons by David Brichan, D.D. Miniſter of the Scots Church, Artillery-Street.* 8vo. 7s. Williams. 1807.

THESE Sermons, though only fourteen in number, form a very intereſting and important volume, and if we do not entirely agree with the Preacher in all points of doctrine, we have no ſcruple in acknowledging that they are written with a maſculine energy of ſtyle, and muſt have made a ſuitable impreſſion upon the hearers.

The firſt is on the miraculous propagation of the Goſpel; the ſecond, on the attention of Jeſus to infants. This is a very emphatical diſcourſe, as the following ſhort extract will evince.

"When the parents brought their children to Jeſus, his diſciples rebuked them. The condeſcenſion with which our Lord treated his diſciples, and the familiarity to which he admitted them, ſeem to have had an unfavorable effect upon their perverſe minds. They never indeed loſt their reverence for his perſon. There was a majeſty in all his language and deportment, that kept them in awe. But they were inceſſantly diſpoſed to interfere with

with thoſe who came to him, and aſcribing to their maſter their own ideas of dignity and propriety, and diſcouraged and forbade ſeveral applications as intruſive upon ſo ſacred a preſence. Never did they meddle more ungraciouſly than now. What! will not innocence and helpleſſneſs be welcome to the Son of Man? Was not himſelf a babe born in adverſity, and folded with affection and faith in the withered arms of an aged ſaint? They have not your prejudices, your ſtupidity, your worldly views. They quarrel, contend and diſpute not like you, nor dream of ſitting on the right hand, and on the left of a temporal ſovereign, in an earthly kingdom. May not the ſame grace which have called you, include alſo them, and does not the promiſe of ſalvation recorded in the ſcriptures you profeſs to believe, extend to the offspring of the faithful as well as to their parents: Have you already forgotten your maſter's regard to children, when, to repreſs your contentions, he took one, placed him in the midſt of you, and recommended his diſpoſition to your imitation? And if you are raſh and ignorant, and preſumptuous, did he, who knows the human heart, ever reject any who came to him with the faith, the ſentiments, and the views of theſe pious parents?

"Our ſentiments of indignation are warranted by the example of Jeſus. He was much diſpleaſed, and moſt probably indicated the internal emotions of his mind, not merely by his countenance, but his language, for we are informed by the other Evangeliſts that he rebuked them, &c. &c."

The third diſcourſe is on the Enticement of Sinners. IV. On the Excluſion of Pain from the Heaven of the Faithful. V. On a future Judgment. VI. The ſame. VII. The ſame. VIII. On the Inconſiſtency of Preſumption, with the uncertainty of Events, and the acknowledgment of Providence.—A Faſt Sermon. IX. On Prayer. We read this diſcourſe with peculiar ſatisfaction, though we do not agree with the Preacher as to his opinion of the frequent repetition of the Lord's Prayer. X. Expoſition of the 23d Pſalm. XI. On the Converſion of St. Paul. XII. On the Improvement of Time. XIII. On the Reſolution to ſerve the Lord. XIV. On the Delay of Puniſhment.

The great character of theſe Diſcourſes is a maſculine vigour, a thorough acquaintance with the different ſubjects diſcuſſed, and an earneſt, though by no means enthuſiaſtic zeal, in endeavouring to impreſs the great truths of Chriſtianity on the hearers.

The three Sermons on a Future Judgment are in all reſpects worthy of attention, they are full of ſound argument, perſpicuouſly arranged, and vigouroufly enforced; and the hope which the preacher has modeſtly expreſſed in his neat introduction,

introduction, cannot, in our opinion, fail to be accompliſhed. This hope is, that there is ſome claſs of readers with whoſe ideas the doctrines here delivered may coincide, ſome whom they will inform, ſome perhaps whom, through the operation of the ſpirit, they will perſuade.

ART. XI. *Memoirs of Frederick and Margaret Klopſtock, tranſlated from the German, by the Author of Fragments in Proſe and Verſe. Second Edition.* Cr. 8vo. 236 pp. 6s. Crutwell, Bath; Cadell and Co. London. 1809.

WHOEVER has read the "Fragments in Proſe and Verſe," or even the account which we gave of them in our Review for March, 1809, (p. 217) muſt of neceſſity feel both intereſt and curioſity, unleſs their compoſition be devoid of both, for the character, and reſpecting the productions of the late Miſs E. Smith. Her talents, acquirements, and character, were all of the moſt uncommon kind, and this further relic of them appears in proportion to have attracted the public notice. The four Letters of Margaret Klopſtock to Richardſon, which were printed among his correſpondence *, were alſo of a nature to make her character eſteemed and admired; and though Klopſtock is not valued among us, as he is ſaid to deſerve, owing probably to the want of a poetical tranſlation of his Meſſiah, yet is too much celebrity attached to his name for his memoirs to be overlooked or neglected. Klopſtock is here diſplayed to us not only as a poet, but as a good man and a pious chriſtain. He is indeed rendered truly intereſting, as well as his beloved Meta. To uſe the words of the ingenious and amiable Editor,

"Klopſtock is not here preſented to the reader as the firſt poet of the age, but as one of the beſt and moſt amiable of men; the tendereſt huſband, the kindeſt friend. But this is not all: he appears in a far higher character. Fallen in an inſtant from the height of human felicity, called to reſign ſuch a bleſſing as few of his fellow mortals ever poſſeſſed, his exalted mind ſeemed marked by Providence to ſhew the triumph of genuine Chriſtianity. In this little collection of Letters, we penetrate into the deepeſt re-

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* They are here reprinted, at p. 87.

ceſſes

ceſſes of his heart; we ſee how much he loved, and was beloved. His warm imagination and acute feelings made him peculiarly ſuſceptible of pleaſure and of pain. Bleſt with the hand and heart of the moſt excellent of women, he was in every reſpect "happy paſt the common lot," when he was called to prove to the world that no trial is too great for Chriſtian fortitude to ſupport." P. vi.

Of the Memoirs we are told, that they are compiled from papers which were communicated by Dr. Mumſſen, and tranſlated by Miſs Smith. To which are added extracts from "Klopſtock, Er und über ihn," by Profeſſor Cramer, Hamburg, 1780; and from a Life of K. publiſhed in the Monthly Magazine. He was born at Quedlinburg, July 2, 1724, and died at Hamburg, Mar. 14, 1803, being in his 80th year. His union with his beloved Margaret, called in fondneſs Meta*, laſted only from June 1754 to 1758, a ſpace of leſs than four years. Towards the end of life, in his 68th year, he formed a ſecond marriage with Johannah von Wenthem, a relation of his firſt wife, "and much of the happineſs of his cheerful old age was owing," ſays his biographer, "to his union with this lady."

A great part of this volume conſiſts of Letters from Klopſtock, his wife, and their friends. Some of them are "Letters from the Dead to the Living," by Mrs. Klopſtock, which, notwithſtanding a pleaſing apology made by the editor, are not entirely to our taſte. They ſeem to be rather preſumptuous, in attempting to gueſs too far at the ſecrets of the inviſible world, which, at the ſame time, we are convinced, was far from the intention of the amiable writer. It is rather extraordinary that two of theſe are written on the ſuppoſition that Klopſtock had died firſt, and wrote from the other world to his widow, who pens an imaginary anſwer alſo under that ſuppoſition. We think differently of the five letters which Klopſtock addreſſed to his Meta, after her death; theſe ſeem to us to be full of the tender yet pious feeling of a man ſo left deſtitute: likely to be extremely ſoothing to his own mind, and calculated very ſtrongly to affect with ſympathy the minds of his readers. One of theſe we are inclined to give, as very characteriſtic of the diſpoſition and feelings of the writer, and a proper ſpecimen of the nature of this very affecting compilation.

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* A contraction of Margareta.

"LETTER

" LETTER 3.

" How much ſhould I have to write, if I allowed myſelf to be at all circumſtantial in the deſcription of what I now feel for thee; now that I am alone, that I live without thee! How much ſhould I have to tell thee! But I muſt reſtrain myſelf.

" I ſhould oftener give way, my Meta, to the melancholy that oppreſſes me, I ſhould think myſelf juſtified in giving way to it, if I had not experienced ſo much grace, at the time when the ſtroke of thy death fell on me; if I did not remember it with joy and gratitude. I am obliged to call it to mind, to reſtrain the melancholy which came on even now, as I recollected that there are but a few days to thy birth-day, which thou didſt not out-live. How ſhall I paſs it without her? But I will aſk this queſtion no more. Was I not wonderfully ſupported on the day of thy death?—A little while ago, as I was alone, at the approach of night, I imagined ſo ſtrongly, I could almoſt ſay with ſuch a degree of certainty, that thou wert before me, that I more than once ſpoke to thee. Oh! if thou wert indeed with me, then I need ſay nothing more. Ye inhabitants of Heaven! Are ye ſometimes around us? Oh, if this is allowed, my Meta has often already been with me! And why ſhould ye not be permitted ſometimes to viſit us? Are ye not like the Angels; and are not the Angels ſent down to miniſter to them who ſhall be heirs of ſalvation? But if thou haſt not been allowed to viſit me, thou wilt ſoon, perhaps, hear ſomething of me. I believe that the number is not ſmall of thoſe who are my friends without my knowing them; and whom I ſhould love, if I did know them. Perhaps it may not be long before one of theſe will die, and then, my Meta, will haſten to thee with my heavenly ſalutation (may I not call it ſo?) and with an account of the mercy which I have experienced. How narrow are my thoughts! As if thou couldſt not already know by other means what has befallen me ſince thy death; as if thou didſt not much more accurately know the intentions and the conſequences of it.—May I fulfil the intentions which God, in this great trial, and in the grace wherewith he ſupported me, had in view! I beſeech, I implore thee, merciful JEHOVAH! let me not fall quite ſhort of them! O what it is to wander ſtill in the wilderneſs, and never be at home! How dangerous is the temptation to ſin!

" If, by means with which I am unacquainted, thou doſt know ſomething of me, yet there is probably much which is not important enough to be told thee. I will therefore mention yet a little more of what I wiſh thee to hear. Certainly not with ſuch ſorrow as can in any degree diminiſh thy preſent felicity, yet with ſoft emotion for my fate, thou feeleſt now what thoſe letters muſt be to me, thoſe letters in which thou didſt ſuppoſe me where thou

thou art now, and thyſelf yet here. *From this world for ever**, my Meta. Yes, it is ſhort, very ſhort, the *for ever* of this world. How ſoon waſt thou taken from me! How ſuddenly was thy time, with all its happineſs gone from me! But never, never will I complain! Not even that the *for ever* of this world often appears to me far from ſhort. How can I complain? How can I forget the comfort, the gracious refreſhment which reſtored my ſoul, when my path was the roughеſt, when the wilderneſs of my pilgrimage moſt reſembled that ſhadowy vale which thou didſt traverſe. Yes, Meta, no heart but ſuch as thine, could, with a tenderneſs beyond compariſon, have wiſhed to out-live thy Beloved! Full well I know how often and how earneſtly thou haſt wiſhed this, when thou wert with me, and what I felt at the time! If a human being could merit any thing from God, I would ſay that by this pure tenderneſs thou haſt merited not to be the deſerted one, to have thy courſe ſo ſoon accompliſhed. It is exalted virtue to bear the croſs as God wills; but how very unequal ſhould I have been to bear it! Thou remembereſt how the mighty arm that has led me, had already began to ſupport me, when we talked of thy death, and I always broke off the ſubject by ſaying, "As our God will!" Thou knoweſt how cheerful we then were. It was not then far off, that hour of my torture, and I was to be prepared for it. Thou too wouldſt not have been too much caſt down. To thee too would have been given ſtrength, more than thou hadſt dared to hope. And thankful, (for with gratitude didſt thou always receive whatever came from the hand of God), thankful wouldſt thou have been, and repreſſed the grief of thy heart. Ah, Meta, doſt thou not ſtill love me? love me ſo that thy heart, though in Heaven, longs for me? How ſweet, how inexpreſſibly ſweet is this thought! Yes, thou art for ever mine, thou wert made for me, my now quite heavenly love! O that it would come, the moment of our meeting, that moment full of joy beyond expreſſion; O that it would come! But no,—I muſt not give way to this idea. If I have ever clearly ſeen how confined we are, even with regard to our favourite purſuits, I mean the purſuits of our individual happineſs; if ever I have ſeen this ſtrongly, it was when, ſoon after thy death, I ſometimes wiſhed that thou mighteſt in ſome way make thyſelf known to me. What wiſh could be more natural? and what truer happineſs could I have wiſhed for myſelf in this world?—Yet what wiſh can be formed with leſs hope?—And why is it not fulfilled? Becauſe ſuch a diſcovery is incompatible with the happineſs of the whole. Thou ſeeſt now the whole ſyſtem of this univerſal happineſs. Would it be diſturbed by thy making thyſelf known to

* From the Letters above-mentioned and alluded to. *Rev.*

me

me for a few moments? O, if thou mayeſt, without a doubt thou wilt!—Then wilt thou hover not inviſible around me; then —what heaven is in the thought!—then wilt thou appear to my cloſing eyes! But do I not wiſh too much? Yes, far too much, if I ſpoke of reward; but I ſpeak of grace, which God through thee might grant me." P. 209.

The ſpecimens of poetry tranſlated from Klopſtock, which appear at the end of this volume, do not ſhow his Muſe to advantage; they are not verſe, they are not even harmonious proſe. Miſs S. had her own ideas upon this ſubject, but they ſeem to us erroneous. She conceived alſo that the poetry of Klopſtock himſelf was not harmonious; in this her editor ſeems to allow that ſhe was miſtaken, and apologizes for it. Certain it is that no poetical compoſition will pleaſe, unleſs it be thrown into ſome ſort of meaſure acknowledged in the language into which it is transfuſed. It is however aſſerted that the ſenſe of the author is here conveyed with an uncommon degree of accuracy, and of this, not knowing the originals, we will not pretend to decide.

ART. XII. *An Hiſtorical Survey of the Foreign Affairs of Great Britain, with a View to explain the Cauſes of the Diſaſters of the late and preſent Wars. By Gould Francis Leckie, Eſq.* 8vo. Part 1ſt. 172 pp. Part 2d. 107 pp. 6s. 6d. Bell, Oxford Street. 1808.

THE variety of important matter contained in the preſent work claims our attention, not merely as critics, but as well-wiſhers to the cauſe of our country: yet it is given in too deſultory a manner to admit of a regular analyſis; nor is it eaſy to ſelect, from ſuch a performance, any paſſages more prominent than the reſt. It ſhall therefore be our employment rather to delineate its leading features than examine the more minute details.

The Author has divided his work into two parts; each of which contains ſeveral tracts, and abounds with political information, derived, as it ſhould ſeem, from extenſive local knowledge, and apparently the fruit of much reflection.

In diſcuſſing the meaſures purſued by Great Britain during the preſent war, two leading objections are made to the policy of our government. To the ſupport of theſe cenſures, and the recommendation of a different ſyſtem, almoſt all the

ſtatements and arguments in theſe tracts mediately or immediately tend. Our Miniſters, we are told, not content with affording protection to our allies againſt the common enemy, countenance, or at leaſt permit, ſuch groſs abuſes and corruptions in the internal government of thoſe ſtates, as endanger the common cauſe, by alienating the minds of the people. The impolitic and iniquitous ſyſtem of laws and government in Sicily, (of which the Author ſeems to have the moſt accurate perſonal knowledge) is particular adverted to; and great pains are taken to prove that, unleſs we inſiſt upon and effect reformation of that ſyſtem, all the military aid we can afford to our Ally, the King of Naples, will ultimately be of no avail. It is impoſſible, within our limits, to give any adequate deſcription of the many flagrant oppreſſions and abuſes repreſented to exiſt in the Sicilian government. Were it not that the local knowledge, and the character of the Author, forbid our conſidering him as deceived, or meaning to deceive his countrymen, we could ſcarcely for a moment believe that any European nation could endure ſuch oppreſſions. It cannot be heard without indignation by an Engliſhman, that the principal tax in Sicily is on the article of bread. Almoſt all the taxes indeed are laid on the immediate neceſſaries of life, and apportioned with the groſſeſt partiality, being under the direction of a corrupt and iniquitous tribunal, called the tribunal of Patrimony. But the exemptions and monopolies are, if poſſible, ſtill more grievous. The nobles and barons are exempted from moſt of the impoſts.

"The corn trade (ſays the Author) is a monopoly in the hands of the Corporations. In order to ſupport them in this abuſe, theſe are inveſted with an abſolute authority to prevent the produce of their diſtrict from being carried to a neighbouring town, and to forbid that of another from being carried into their territory. Thus ariſes a complete ſtagnation of the inland trade. If once the prices of corn ſhould fall after the corporation has made its proviſion, the ſevereſt penalties are inflicted on any one who ſhould endeavour to bring his corn to market; and he muſt ſubmit to ſell it, giving up his profit to the Corporation, or let it ſpoil in his magazines. If he grinds it into flour it is ſeized, and ſhould he attempt to export it, he runs the riſk of being caſhiered and ruined *."

Particular inſtances of this and other oppreſſive practices are given: but the whole ſyſtem of government in that iſland

* Part 1ſt, page 60.

appears to be ſo corrupt, that without a very general amelioration of the laws, it cannot be expected that a people ſo governed can be zealous in the defence of their ſovereign and conſtitution. Yet it muſt be obvious that our interference to remove, or at leaſt to aſſuage, theſe evils, though perhaps neceſſary, requires the moſt delicate management, and exceeds the powers ordinarily intruſted to a general or a miniſter.

The other favourite doctrine with this Author is, that, as it appears impoſſible to reſtore the balance of power in Europe, (which we have abſurdly, in his opinion, waſted ſo much blood and treaſure to preſerve) we ſhould now endeavour to eſtabliſh an inſular empire, which would, in a great degree, countervail the continental aggrandizement of France. It muſt be obvious to the reader that this plan has, in a great meaſure, been put in execution; and that ſome of the additions to our inſular poſſeſſions propoſed by the Author, could not be obtained without palpable injuſtice, nor warranted, we conceive, by any neceſſity: others could not be retained without an expence beyond their value. In an Eſſay written before our quarrel with Denmark, he recommends our ſeizing all the iſlands belonging to that monarchy, including (of courſe) their capital, and puts a ſpeech into the mouth of our general; which he gravely tells us would reconcile the Court and people to ſuch a flagrant uſurpation. The bitter, and apparently unextinguiſhable reſentment, which a far milder and more neceſſary meaſure has kindled in that nation, is ſurely a ſufficient anſwer to this extraordinary propoſal. We incline, however, to the Author's opinion that, when the obſtinate reſiſtance of the Danes, and their rejection of all accommodation, had compelled us to extreme meaſures, we ſhould not ſo eaſily have abandoned the poſſeſſion of Zealand, and that the ſtipulation to that effect was unneceſſary and impolitic. Our attempts to ſoften the ſeverity of proceedings neceſſary to our own preſervation have, we confeſs, been ſometimes carried too far; "*ea via eſt quæ neque amicos parat, neque inimicos tollit.*" Unneceſſary rigour ſhould indeed be above all things avoided: but half-meaſures, while they incur all the odium which attaches to apparent violence, often deprive the proceeding of thoſe beneficial effects which would demonſtrate it's neceſſity and vindicate it's juſtice.

The iſlands of Crete and Cyprus form an eſſential part of the Author's projected inſular empire. Great pains are taken to prove the advantages attending the poſſeſſion of

thoſe favoured countries, the benefits that would be derived thereby to our commerce, and the addition that would accrue to our naval ſtrength. But the Author does not ſtop there. He would perſuade us to a more arduous undertaking, the deliverance of continental Greece from the Turkiſh yoke. We ſhould indeed rejoice with him, ſhould the natural courſe of events effect this change, without great bloodſhed, or the horrors generally attending on revolutions, and without any acceſſion to the dominion or influence of the common enemy. But the expediency of our interference, either by arms or intrigues, to bring about ſuch a revolution, is ſurely very queſtionable, even if the character and temper of the Greeks in the preſent age ſhowed them to be ripe for the enjoyment of liberty.

Although on theſe, and ſeveral other topics (the diſcuſſion of which would far exceed our limits) we cannot agree with the recommendations of this Author; although, in our opinion, he does not view the affairs of Spain, nor indeed the general conteſt carrying on in Europe, exactly in their proper light*, yet the abundant, and we believe authentic information communicated in this work, and the many important ſuggeſtions it contains, (in ſome of which, particularly as to the affairs of Sicily, we in a great degree coincide) intitle the Author to the gratitude of his country, and claim attention not only from the ordinary ſpeculators on political affairs, but from thoſe who direct or influence the councils of the nation.

ART. XIII. *Occaſional Sermons, in two Volumes. By the Rev. Robert Lucas, D.D. Rector of Ripple, in the County of*

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* The attachment of the Spaniſh nation to their King Ferdinand (which is ſo much queſtioned by this Author) has, we think, been amply demonſtrated, as well as the advantage to the cauſe of Europe, in the diverſion of a conſiderable part of the tyrant's force. As to the general conteſt, it is not, we conceive, againſt France, *as a nation*, but againſt an armed and organized banditti, who oppreſs that nation, and invade and plunder the reſt of Europe. Nothing ſhort of the defeat of that banditti, and the deſtruction of their power, can, in our opinion, redeem Europe from ſlavery and deſolation.

Worceſter,

Worceſter, and Vicar of Pattiſhall, Northamptonſhire. 8vo. 12s. Longman and Co. 1809.

THE character of theſe Diſcourſes ſeems to be correctneſs rather than vigour, elegance rather than energy. They are in every reſpect unexceptionable, but it does not appear to us that our funds of theological knowledge, or our collections of ſermons, which have deſervedly become popular, will be importantly increaſed or improved by this publication.

The Sermons are only fourteen in number, and might eaſily, and perhaps more properly, have been comprized in one volume. The three firſt are on Sunday ſchools, and as theſe appear to us to be the beſt of the collection, we ſhall ſelect from them a ſmall ſpecimen of the preacher's ſtyle.

"But it is truly a ſtrange idea, adopted, however, by ſome, which ſuppoſes that knowledge, ariſing from a decent and chriſtian-like education, indiſpoſes the poor for their reſpective callings. That the knowledge of a man's duty ſhould indiſpoſe him for the performance of it, is a problem not eaſily ſolved. For I may appeal to the experience of thoſe who hear me, whether ſuch among the poor as embrace all opportunity of acquiring the knowledge of their duty, are not found to perform that duty, how laborious ſoever it may be, better for their employers, more beneficially for their families, and with more cheerfulneſs and ſatisfaction to themſelves than ſuch as wilfully neglect the opportunities that offer of enlightening their minds by inſtruction and knowledge. It is unqueſtionably therefore our bounden duty to obtain for the poor all poſſible opportunities of acquiring a decent and religious education.

"But numerous as are the charity ſchools eſtabliſhed for this benevolent purpoſe, in various parts of the kingdom, their influence cannot poſſibly extend ſo wide as the neceſſities of the poor and the exigencies of the caſe require. Their benefits are uſually confined to a ſmall part of the poor of the metropolis, and the more opulent cities and market towns, while the children of the village are overlooked, and ſuffered to grow up in ignorance and vice, without one effort to implant the ſeeds of virtue and religion in their hearts, without one ray of knowledge to enliven their paſſage through this vale of tears. We have to lament therefore, that the moſt liberal inſtitutions, already eſtabliſhed, which owe their ſupport to voluntary contributions, do not ſpread wide enough, and are wholly incompetent to reach, with any efficacy, the general maſs of the people. Theſe ſtill remain overwhelmed in a ſort of hereditary ignorance and ſloth, ſtill uninſtructed to avoid the paths of vice, ſtill averſe from the performance of the duty they owe to the Supreme Being and to ſociety. A condition like this

calls loudly upon us for generous and benevolent exertions, and urges us to adopt any probable mode of affording ſufficient relief." Vol. I. p. 19, 20.

Theſe Sermons on Sunday Schools are followed by ſome very ſenſible hints on parochial clubs. The 4th Sermon was preached before the Severn Humane Society, at Worceſter. The 5th before a Friendly Society at Hartlebury. The 6th was an Aſſize Sermon, continued in the 7th. The 8th was before the Muſic Meeting at Worceſter. The 9th on the office of a Magiſtrate, before the Mayor and Corporation of Northampton. The 10th at St. Mary, Cambridge, before the Vice-Chancellor and the Univerſity, on the ceſſation of miracles. We looked to this Diſcourſe with the greateſt curioſity, expecting to ſee, on ſuch an occaſion, and before ſuch an auditory, the fulleſt vigour of the preacher's mind, but were not particularly impreſſed by any novelty or force of argument. This ſeems to be itſelf a miſtake: perhaps it ſhould be ſaid, " called the twelfth, whereas it is the tenth." two, which ſucceed are Viſitation Sermons. The laſt but one is a charity Sermon, preached at Birmingham, and the volume concludes with an Infirmary Sermon.

Theſe Sermons were preached at ſuch various places, and upon ſuch truly benevolent occaſions, as ſufficiently to demonſtrate the amiable and pious mind of the Author. That they were heard with great attention, reſpect, and impreſſion, there cannot be the ſmalleſt doubt; but the multitude of Sermons which are deſervedly become popular is ſo great, that it is rather a perilous undertaking to attempt to increaſe their number. The preacher's friends are doubtleſs very numerous, and to them theſe two volumes cannot fail of being particularly acceptable.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Bees: a Poem, in four Books. With Notes, moral, political, and philoſophical. By John Evans, M. D. F. R. M. S. Edinb. Book II.* 4to. 95 pp. 7s. Shrewſbury, printed; Longman and Co. London. 1808.

Since Dr. Evans thinks proper to publiſh his books ſeparately, we cannot afford him a principal article for each. We noticed his

firſt book in our 30th volume, page 249, and in terms of praiſe and encouragement. The fondneſs of Dr. Evans for his medical predeceſſor Darwin, ſeems to increaſe as he proceeds; his ſimilies, his digreſſions, his deſcriptions, are all on the Darwinian model; the ſtructure of his lines, the choice of his epithets, all denote the faithful pupil of that tranſiently admired ſchool. This reſemblance, as it is evidently the firſt ambition of the author to attain, he will doubtleſs triumph to find ſo fully acknowledged. To us, however, it is a ſtrong objection; not only becauſe we diſlike imitation, but becauſe we think the model ſo extremely faulty: Nothing is beyond the reach of theſe magicians, the moſt incongruous ſubjects are called together by their wand. Thus to illuſtrate the hiſtory of Bees, we have the maſſacre of St. Bartholomew, the French revolution and emigrations, the ſeizure of the the King of Poland, Boſworth Field, the voyage of Prince Madoc to America, and finally the departure of the Braganza family to the Brazils: and theſe not in tranſient alluſions, but in full, circumſtantial, and often poetical deſcriptions, if they were but placed where they would come in with propriety. In deſcribing flowers we have Darwin actually revived.

" Firſt to his lord [Man] the vernal tribute paid,
For you [the Bees] ASPARAGUS expands his ſhade,
Marſhals his mimic groves in cloſe array,
And hangs a pearl on ev'ry tufted ſpray.
But firſt to you [Bees] NASTURTIA loves to yield
The ſaffron tinted horn, and emerald ſhield,
Where twilight marks, with ſuperſtitious dread
The ſtreams electric quiv'ring round her head.
" So, young Jülus, o'er thy temples play'd
Heav'n's lambent fire, and each fond beaſt diſmay'd,
Till rapt Anchiſes, with prophetic joy,
Hail'd in the happy ſign a ſecond Troy." P. 20.

If the "Loves of the Triangles" had never exiſted, we ſhould the leſs have wondered at this error of taſte; this miſplaced devotion to a falſe model, which has led aſtray a man ſo full of poetical powers as Dr. Evans appears to be.

ART. 15. *La Fete de la Roſe; or the Dramatic Flowers; a Holiday Preſent for Young People. By Mrs. B. Heele.* 24mo. 22 p. 6d. Longman. 1809.

We have read theſe verſes with ſingular pleaſure; and young people, in their holidays, may be delightfully amuſed by them. A walk in the garden, with this book in the hand, will be a very intereſting entertainment. The ROSE, Queen of Flowers, deſigned to give a *feaſt* to her friends; following the example of *birds, beaſts,* and *inſects*; but the LILY perſuades her to have a *theatre* placed upon the lawn, and a tragedy performed, with a

pantomime following. Many of our readers (we think) will readily *pay for* a ſight of the tragedy, interlude, pantomime, and concluding banquet; if we treat them with a view of the *theatre.*

" On a hill, near the lawn, with pale violets o'ergrown,
The Queen in full majeſty ſat on her throne;
In a robe of pink ſatin this Venus was dreſt,
And a diamond of dew glitter'd bright on her breaſt:
A mantle of green moſs around her was borne,
To ſoften the radiance it could not adorn;
Behind her as guards, the tall Holy-Oaks ſtood,
The *Carnation* ſat near her, a prince of the blood;
The white *Roſe*, and damaſk too, claim'd their high ſtations,
As peers of the realm, and as royal relations;
For ſupporters the *Lilac* and *Jeſſamine* came,
And the flexile *Laburnum* bow'd low to the Dame;
But *Geranium* declar'd it was his place to ſtand
Earl Marſhal, by heirſhip, at Majeſty's hand;
And the *Myrtle*, with bloſſoms all white as a bride,
Plac'd herſelf with great modeſty, cloſe by his ſide.
Then powdered *Auricula* headed his couſins,
Cowſlip, *Primroſe*, and *Polyanth*, walking, by dozens;
The flaunting *Ranunculus*, yellow, and red,
By the gentle *Anemone* ſoftly was led;
Rich *Stocks* of all ages, behind them were plac'd,
Gay *Pinks* intermingled with infinite taſte;
Convolvolus open'd her eyes on the ſcene,
And *Monkſhood* a moment forgot all his ſpleen.
The *Marygold* gaudy, and *Love in a Miſt*,
With *Larkſpur* and *Hyacinth*, ſhone in the liſt;
Mezereon was there in his jacket of red,
And pining *Narciſſus*, ſtill hanging his head;
His daſhing relation the *Daffodil* came,
With ſprightly Miſs *Jonquil*, a ſweet-ſcented dame;
Poor *Charity* too, in her boddice of blue;
And low-bred *Naſturtiums* whom nobody knew.
Though none were invited ſome *Coxcombs* were there,
And *London-Pride* ſimper'd to ſee them appear;
The *Sweet-briar* and *Hawthorn* united to ſcreen,
From vulgar intruſion the throne of their Queen;
But in ſpite of their thorns 'twas beſet at all hours,
By elegant *Creepers*, and *Paraſite* flowers." P. 7.

ART. 16. *Renald, a Legendary Tale, with other Poems.* 12mo. 3s. 6d. Hookham. 1809.

Every month, every day, nay, almoſt every hour, produces elegant little volumes of finely printed poems, on wove paper, hot-preſſed,

hot-preſſed, and externally captivating, generally with a vignette or two, procured at no ſmall expence. Yet of theſe not one in twenty can aſpire to greater praiſe than that of mediocrity. Melancholy deciſion for the critic to pronounce and the youthful poet to hear. Such muſt be the ſentence on this volume. The poems are generally amatory, and the following is one of the beſt of them:

"TO MARY.

"Yes, yes, another's far more dear
To thee for whom ſo true I burn'd,
And mine was no vain jealous fear,
For every jealous doubt's *confirm'd*.
Dear dear perfidious maid, I thought
I found a kindred heart in thee,
But, oh! thy perfidy hath taught
Once more my heart its miſery.
How vain the luſtre of thine eye,
Since that on all can fondly dwell,
No more for thee falſe girl I'll ſigh,
Or only ſigh to breathe farewell.
Ah! no, in every clime I rove,
And many a clime the ſcene will vary,
Should I but hear the name of love
My conſtant heart would ſigh for Mary."

ART. 17. *Camilla De Florian, and other Poems. By an Officer's Wife.* 12mo. 3s. 6d. Dick. 1809.

If this elegant little volume had not, as it really has, the claim of great tenderneſs and ſenſibility, of many ingenious ideas, happily and harmoniouſly expreſſed, the following impreſſive addreſs would diſarm criticiſm and excite a friendly ſympathy.

"TO THE REVIEWERS.

"Ah! ſay, who blames the wintry bird,
When ſtorms have chill'd its frozen trembling wing,
If then its notes are feebler heard,
Than thoſe in gilded palaces who ſing?
E'en taſte will urge, as gen'rous bounty pours,
That ſweeter notes may riſe in happier hours:

"So 'mid the winter of my days,
My humble lays affection bids me try;
Not now to meet ſoft friendſhip's praiſe,
But the ſtern glance of judgment's keener eye.
E'en in the hour when Fate her dart has thrown
To wound a heart far dearer than my own.

" No vain preſumption hither brings,
No conſcious merit does a hope impart;
I ſeek to bear to healing ſprings
The faded, wounded huſband of my heart.
O ſpare the verſe my trembling hand unveils
Reſpect the motive, tho' the effort fails."

ART. 18. *Little Odes to Great Folks; with a dedicatory Dithyrambic to Sir R-ch-rd Ph-ll-ps, Knight. By Pindar Miniwus. With Notes, critical and explanatory, by Sextus Scriblerus. With a Frontiſpiece.* 8vo. 107 pp. 3s. 6d. Oddy. 1808.

We cannot ſay much for theſe *Little Odes*, but more than we can for moſt of the *great Folks* whom they celebrate. We delight not greatly in theſe perſonalities, though it ſeems that the public does; for they are ſo frequently produced, that we muſt ſuppoſe they are encouraged. Peter Pindar's manner is however ſucceſsfully imitated, and the notes are frequently humourous.

ART. 19. *Gilbert; or the Young Carrier, an amatory rural Poem. In four Books, ornamented with Plates.* 12mo. 143 pp. 6s. Symonds. 1808.

The Author ſays that " he was perſuaded to publiſh the work as it now appears, under an idea that it was not wholly deſtitute of merit, he having received many flattering encomiums from ſeveral of his literary friends." We ſhould ſuſpect that the encomiums, if the friends were really *literary*, were founded chiefly on the conſideration that the Author was not ſo, and had vanquiſhed ſeveral difficulties in attempting to write poetry at all. That the tale is not wholly deſtitute of merit is true, becauſe it is moral, and ends with the reward of *true love:* but it is not poetry; which certainly this writer has not yet learned to diſtinguiſh from verſification. A ſpecimen will enable our readers to diſtinguiſh for themſelves. This is the denouement. The 'Squire, whom the young Carrier had reſcued from robbers, thus addreſſes him.

——" 'Twas you that ſav'd my life,
And in return fair *Jane* ſhall be your wife!
Look not amaz'd, but hear what I expreſs;—
Jenny, your fav'rite, now my ſervant is;
My old houſekeeper for a ſeaſon's hir'd
The young maid's ſervice, whom you've long admir'd:
Herſelf ſhe's well acquitted, juſt and true;
And her affection's ſurely fix'd on you.
A 'ſquire's devoirs ſhe lately did withſtand,
And to my ſteward's ſince refuſ'd her hand:
Some youth ſhe loves, and *Gilbert* is his name,
And what you ſay confirms that you're the ſame.

I'll

I'll ring the bell, your *Jenny* to accite,
And may you bring the matter clearly right!
If ſtill to wed the lovely girl's inclined,
Henceforth in me a friend both you ſhall find." P. 135.

It is not thus that poets relate tales.

DRAMATIC.

ART. 20. *Specimens of Engliſh Dramatic Poets, who lived about the Time of Shakeſpeare, with Notes. By Charles Lamb.* Crown 8vo. 10s. 6d. Longman and Co. 1808.

Though this work, conſiſting almoſt entirely of extracts from other books, does not ſeem to admit of any long account, yet we think it a remarkably good and amuſing book of ſpecimens. The paſſages are taken from not leſs than ninety old plays, ſome of them, the Editor ſays more than a third, extremely ſcarce. Enough is told reſpecting every play to make the extracts intelligible: and in many inſtances to give quite as much knowledge of the drama itſelf, as can be deſirable or uſeful to the common reader. "The kind of extracts," ſays Mr. L. "which I have ſought after, have been not ſo much paſſages of wit and humour, though the old plays are rich in ſuch, as ſcenes of paſſion, ſometimes of the deepeſt quality, intereſting ſituations, ſerious deſcriptions, that which is more nearly allied to poetry than to wit, and to tragic rather than to comic poetry." The notes are in general critical; frequently judicious, ſometimes a little extravagant; and in one or two inſtances alluding unneceſſarily to ſacred ſubjects, in a way which we could wiſh had been avoided. In page 264, notwithſtanding the ſolemnity thrown into the expreſſions, the reference introduced is utterly improper, and to our apprehenſion not leſs irrelevant. In ſome other inſtances the Editor ſeems to be graſping at too much; but in general his notes, which are not very numerous, are illuſtrative and uſeful.

NOVELS.

ART. 21. *Tales of Faſhionable Life. By Miſs Edgeworth, Author of Practical Education, Belinda, Caſtle Rackrent, Eſſay on Iriſh Bulls, &c.* 3 Vols. 12mo. 18s. Johnſon, 1809.

Whatever comes from this lady's pen may naturally be expected to poſſeſs the diſtinction of vivacity, knowledge of ſociety, agreeable variety, and good writing. Yet it is not eaſily to be determined for what claſs, or for what age, theſe volumes are intended. The two tales of Ennui and Manœuvring are properly deſignated, and may well be called Tales of faſhionable Life. The tales of Almeria, Madame De Fleury, and the Dun, have hardly

hardly ſo high a claim, and are rather tales for young people. They may, however, all be conſidered as very highly entertaining. The firſt of Ennui is full of ſpirit and intereſt, and communicates that accurate repreſentation of the Iriſh character, for which the writer is ſo eminently diſtinguiſhed. The following is one of the beſt Iriciſms that have ever occurred to us. A nobleman, enquiring of his Iriſh ſervant what was the cauſe of the noiſe he heard—It is the ſinging in my ears, replies Pat, and I have had it, your honour, theſe ſix months. The ſtory of Lord G. is indeed improbable, but admirably told, and "Manœuvring" demonſtrates a familiar acquaintance with the foibles and fooleries of gay and faſhionable life. The Dun has the leaſt intereſt, but the volumes, altogether, will be conſidered as an acceptable gift, by thoſe who read for amuſement, and may to thoſe who read with more exalted views, afford a pleaſing relaxation from more ſerious purſuits.

ART. 22. *The Huſband and the Lover, an Hiſtorical and Moral Romance, in Three Volumes.* 8vo. 18s. Lackington. 1809.

We learn from a modeſt note at the end of theſe volumes, and we can aſſure the author that we peruſed the work from its commencement to its concluſion, that it is a firſt attempt, and by a lady. But it may ſafely be aſſerted, that it would do no diſcredit to any writer of great experience in either ſex. The ſtory is founded on the well known life and character of the great Sobieſki, King of Poland; and from his reſidence in France, before he entered on the great career of his glory, a ſtory is formed romantic indeed, as it is acknowledged to be; but full of ingenious contrivance, intereſting events, remarkably well drawn characters, noble ſentiments, and elegant language. If a crowd of publications did not preſs upon us, all of which, agreeably to our plan of giving our readers a conſiſtent hiſtory of the literature of our country, muſt in turn be noticed, we would willingly have diſcuſſed the merits of this work in a more extended article. It has amuſed us exceedingly; and is ſo very far ſuperior to any thing which we have lately peruſed of the kind, that it bids fair to preſerve a place in the portion of a miſcellaneous library aſſigned to the works of Burney, Ratcliffe, Weſt, &c. Throughout, hiſtorical facts are very ingeniouſly blended with fictitious characters and events. The main incident, namely, that of Sobieſki's exerting his influence with Louis XIV. to make a ſon of his, by the Marchioneſs de Briſcacier, a duke, is a well known fact. The behaviour of the Marquis after diſcovering his wife's infidelity, is perhaps among the greateſt improbabilities of the book; but the defects are neither many nor important, conſidering its claims of blending moſt ſatisfactorily much inſtruction with great amuſement.

ART.

BOTANY.

ART. 23. *The Britiſh Flora, or a Syſtematic Arrangement of Britiſh Plants. By John Hull, M. D. of the Royal College of Phyſicians of London, Phyſician to the Lying-in Hoſpital in Manchester, &c. The Second Edition, in Two Volumes. Volume I. Monandria-Polygamia.* 320 pp. 9s. Mancheſter, printed; Bickerſtaff, London, 1808.

The firſt edition of Dr. Hull's Britiſh Flora was compriſed in one volume, which appeared in 1799. Since that time the additions made by the author have been ſo conſiderable, that he has determined to reprint it in two volumes, of which the firſt is here noticed; the ſecond, which is to be confined entirely to the claſs *Cryptogamia*, the Author purpoſely keeps back, till the publication of ſome expected works ſhall enable him to make it as perfect as he can wiſh.

"The favourable reception of the Britiſh Flora," ſays Dr. Hull, "has induced the author to prepare another edition for the preſs, and to endeavour to make it as uſeful and as acceptable to the practical botaniſt, as his extenſive profeſſional engagements would permit. With this view, ſo many additions, alterations, and corrections have been made, that the preſent edition may in a great meaſure be conſidered as a new work."

Of theſe improvements he gives a circumſtantial account in the preface, but they are too numerous for us to tranſcribe. We ſhall content ourſelves with ſaying, that the references to the plates in the Engliſh Botany are now continued, up to the time of publication; and that in all reſpects the work is calculated to aſſiſt the ſtudious and ſatisfy the ſcientific reader. To inſert a ſpecimen from a work of this nature would be of little uſe.

BIOGRAPHY.

ART. 24. *Memoirs of the Life of Iſaac Penington; to which is added, a Review of his Writings. By Joſeph Gurney Bevan.* 8vo. 272 pp. W. Phillips. 1807.

This book is produced by the ſame author as the Life of St. Paul, noticed in our Review for May, (page 476) but is of a very different nature. That was well calculated for the uſe and inſtruction of Chriſtians in general; this is ſo excluſively adapted to the ideas of one ſect or ſociety, that we do not ſee how any perſon, not belonging to that ſect, can have patience to peruſe it.

Iſaac Penington was a Quaker (we uſe the term to avoid circumlocution) born about 1616, and eminent in his ſociety, for his piety and his writings. He was not indeed born in that ſociety, nor did he join it, as we learn by the Memoirs, till he

was

was turned of forty. His father was a Puritan. The deſcription of his progreſs to converſion, as well as that of his wife, Mary Penington, is taken from his writings; and bears, to our apprehenſion, ſo ſtrong marks of diſorder of mind, that we forbear to quote from them, leſt we ſhould ſeem to do it in ridicule. If there are any who can be edified with ſuch narratives, we would not interfere with them; but certainly it is neceſſary firſt to have adopted all the opinions of the Friends. Iſaac Penington appears to have been a very voluminous writer; but his works, as well as this account of them, muſt ever be confined to thoſe who receive the ſame tenets.

LITERATURE.

ART. 25. *A Vocabulary, Engliſh and Greek, arranged ſyſtematically to advance the Learner in ſcientific as well as verbal Knowledge. By Nathaniel Howard.* 12mo. 164 pp. 3s. Longman and Co. 1808.

Vocabularies are of very doubtful uſe, and therefore are not employed at many great ſchools. They are conſidered as loading the memory with detached words, inſtead of ſhowing their connected force. Where they are uſed, it muſt certainly be advantageous to have ſome outlines of ſcience inſinuated with the words. But the ſcientifical arrangement can only be applied to natural objects, and therefore does not extend beyond the 55th page of this little book. The reſt are arbitrarily divided, but very clearly. The ſyſtem adopted, as far as it goes, is that of Linnæus.

One fault of the arrangement is, that it brings forward a multitude of words which the learner can never want, and no ſmall number of which the application muſt be doubtful to the compiler himſelf. Who told him that Στομακακη, or rather Στομοκακη, meant the ſcurvy? it means evidently ſome complaint about the mouth, but what is not quite certain. *Paronychia*, in the ſame page (64,) means the ſame as *whitlow*, which ſhould be tranſlated Παρωνυχια, and the Anglicized Greek word altogether removed. Gluttony (p. 72) ſhould be Γαστριμαργια, not γαστριμαργος, which means a glutton. Paleneſs, introduced in the corrigenda to accompany χλωριασις, has no buſineſs among diſeaſes. Many of the Greek words are completely wrong. Errors of the preſs occur continually, ασαλια for ασωλια, p. 73; Μυχιον for Μοσχιον in p. 80. What can a learner do with ſuch blunders? On the whole, we think the plan injudicious, and the execution by no means ſo careful as it ought to be.

ART.

POLITICS.

ART. 26. *A Summary Review of the Evidence adduced upon the Charges againſt his Royal Highneſs the Duke of York.* 8vo. 24 pp. 1s. J. J. Stockdale. 1809.

The important inquiry and voluminous evidence to which this tract refers will be viewed by different perſons with very different ſentiments, according as their paſſions, their prejudices, and (what is highly blameable) their party connections, and conſequent feelings, dictate. Againſt the illuſtrious perſonage, whoſe conduct was the ſubject of inquiry, even ſome honeſt prejudices may combine. We cannot eaſily ſeparate the conſideration of his official from that of his moral character, or believe that an influence which could effect ſuch a violation of duty in private life, did not powerfully operate in military arrangements. Yet that ſuch was not the caſe, was ſtrongly atteſted by witneſſes, whoſe character and credit ſhould ſurely countervail the principal and almoſt ſingle teſtimony brought in ſupport of the accuſation. The author before us ſtrongly ſupports the deciſion of the Houſe of Commons upon that occaſion, and in general by juſt arguments; though ſome of them are preſſed rather too far.

His work may be referred to, as containing a tolerably juſt abſtract of the reaſonings on that ſide of the queſtion. But we have ſeen advertiſed the Subſtance of a Speech by the Chancellor of the Exchequer, on the ſame ſubject; which, we have no doubt, places it in a more clear and ſtriking point of view.

ART. 27. *A Letter to the King on the State of the Eſtabliſhed Church of England.* 8vo. 54 pp. 1s. 6d. J. J. Stockdale. 1808.

The object profeſſed, and we have no doubt meant to be attained, by the writer of this Letter, is to ſecure the Eſtabliſhed Church againſt the attacks of the numerous ſectaries, who, on every ſide, aſſail it. For this purpoſe he inveſtigates the ſeveral ſuppoſed cauſes of ſeparation. One of theſe, but one of the ſlighteſt, is, according to his opinion, the ſtate of our Liturgy. Admitting, and indeed admiring, its general excellence, he nevertheleſs objects to ſome of its parts, as to ſome of the expreſſions in the general Abſolution, one paragraph in the Catechiſm, the ſeventeenth of the Thirty-nine Articles, and generally the Creed of Saint Athanaſius. But the manner in which the ſervice is performed in many of our churches, chiefly occaſions, in the author's opinion, the diſunion and deſertion of which he complains. We truſt the careleſſneſs and apathy upon which he enlarges, and of which he gives a particular inſtance at a church in Berkſhire, are not of ſuch general extent as he apprehends.

Yet

Yet the clergy cannot be too much cautioned againſt them, nor too ſtrongly excited to a vigilant and energetic performance of their duty. The author further ſuggeſts the expediency of inliſting the fine arts, ſuch as painting and ſculpture, in the ſervice of religion. This is of much leſs importance, and can apply only to our cathedrals and principal churches. The ſcruples of this well-intentioned writer, reſpecting our Liturgy and Articles, would, we think, be removed, by attention to the able and familiar expoſitions of both in the works of many of our churchmen, particularly by the Biſhop of Lincoln's explanation of the ſeventeenth Article, in the ſecond volume of his Theology.

ART. 28. *The Claims of Mr. Wardle to the Thanks of the Country, in Conſequence of his Parliamentary Conduct on the Occaſion of the Charges preferred by him againſt his Royal Highneſs the Duke of York, conſidered, in a Letter addreſſed to the Mayor of a reſpectable Corporation. By a Citizen.* 8vo. 45 pp. 2s. J. J. Stockdale. 1809.

The object of this writer is to ſhow that Mr. Wardle (the mover of the inquiry in the Houſe of Commons into the conduct of the late Commander in Chief) is not, by his conduct on that occaſion, entitled to thoſe public thanks which he has received from ſo many counties and corporate bodies throughout the kingdom.

His firſt imputation againſt that gentleman is "extreme temerity," in preferring ſo ſerious a charge upon grounds apparently ſlight, and (ſo far as he then knew) on the ſole teſtimony of Mrs. Clarke; whoſe character and motives muſt have been well known to him. On this ground, (which he diſcuſſes at large) the Author does not deem him entitled to thanks merely for having inſtituted the late parliamentary inquiry. The apparent and unneceſſary intimacy between the honourable member and Mrs. C. is next adverted to, and the ſurreptitious mode in which he is ſaid to have obtained her Letters, condemned. To juſtify his cenſures in this reſpect, the Author lays before us "Extracts from the Minutes of Evidence printed for the uſe of the Houſe," which certainly tend ſtrongly to confirm them, and ſhow, at leaſt, a frequency of viſits and a familiarity, which the reſpective ſituations of the two parties, as Accuſer and Witneſs, could not have rendered neceſſary.

Extracts, containing Letters of Mrs. Clarke and Mr. Donovan, and parts of Mr. Wardle's and of Mrs. Clarke's evidence, are alſo inſerted in this work, tending to prove improper practices, both by her and Mr. W., in order to procure evidence in ſupport of the accuſation. Having reaſoned fully upon theſe teſtimonies, the writer ſums up his opinion upon Mr. W.'s conduct in the following terms; from which we ſee no reaſon materially to diſſent.

"I ſhould," ſays he, "have put the houſe voluntarily in poſſeſſion of every circumſtance within my knowledge. I ſhould not have left to accident the diſcovery of ſo important a circumſtance as the dealing, in which I had found that perſon on whoſe teſtimony the Houſe of Commons would have to decide the guilt or innocence of the party accuſed, to be engaged, at the very moment when brought before that aſſembly. I would not have allowed the poſſibility of any *ſecret exiſting in reference to the accuſation* between myſelf and a woman of ſuch an abandoned deſcription, nor would I have written to, or received from her, any Letters which I ſhould conceal. Whether I ſhould have condeſcended (in a caſe ſo deficient in the abſence of Mrs. Clarke's evidence of all proof,) to adopt any artifice, or practice any means to entrap evidence in order to make out a charge, would have been to my mind the ſubject of great ſcruple and conſiderable heſitation; but of this I am convinced, that if I had permitted my zeal in the public cauſe to have overcome thoſe feelings of perſonal honour uſual among gentlemen, I ſhould have conceived myſelf bound at all events to have communicated the whole proceeding, and to have laid before the Houſe and the Country all that my ingenuity, dexterity, and the pious fraud to which I might have reſorted, had been able to diſcover; in order that in ſo important a caſe they might exerciſe their judgment as to the credibility of witneſſes, not upon a partial ſelection, but a full communication of all the circumſtances.

"I mean not to impute blame to Mr. Wardle as a member of parliament, or as a private gentleman. I only ſtate what are the ſentiments which I ſhould have felt myſelf, and on which I truſt I ſhould have acted in a ſimilar ſituation. They may be well founded, or erroneous; but the queſtion for our conſideration is not whether *blame* be imputable to this gentleman, but whether his conduct of the buſineſs, however fortunate for the country the diſcovery produced by the late inveſtigation, be ſo *eminently meritorious* as to require at our hands and from every corporation in the empire, ſuch peculiar diſtinctions, as we are not always prone to confer upon thoſe who may have achieved even brilliant exploits, and riſked their lives in the ſervice of their country.

"In this view of the caſe I have no difficulty in declaring my opinion, that the conduct of Mr. Wardle, however free from cenſure, is not ſuch as to merit extraordinary praiſe; and that many juſt and ſober conſiderations oppoſe, on very ſolid grounds, any public demonſtration of encomium towards any individual member of the Houſe of Commons,—in conſequence of the late proceedings." P. 43.

LAW.

ART. 29. *A Letter on the Nature, Extent, and Management of Poor Rates in Scotland: with a Review of the Controverſy reſpecting*

ſpecting the Abolition of Poor Laws. 8vo. 38 pp. 1s. Edinburgh, Park; London, Harding. 1807.

In this, as in numberleſs caſes, we are unable to explain how the work was ſo long withheld from our notice. Though it is not ſanctioned by any name, yet it better deſerved our early attention than ſome other works and ſpeeches on the ſame ſubject, to which names well known have been affixed.

Many perſons in England, and even ſome authors, are ignorant that any poor-rates exiſt in Scotland; imagining that the poor are relieved ſolely by collections made at the doors of churches. Let ſuch perſons read this tract, and be convinced how ineffectual this mode of relief was long ſince found, and by what legal proviſions it has been aſſiſted.

The author apprehended very bad effects from Mr. Malthus's Eſſay on Population; and from the adoption of its principles by Mr. Whitbread, in his ſpeech upon the poor-laws. We truſt that all apprehenſion on this ſubject, from either of theſe quarters, has ceaſed; and that the eſſay, the ſpeech, and the bill, have very few admirers at the preſent day. If, however, the Eſſay ſhould ſtill retain any votaries, *they* will be well employed in peruſing this work; and will learn in this caſe, what we recommend to the public attention in many other caſes, to entertain much greater reſpect for experience than for theory.

DIVINITY.

ART. 30. *Two Sermons on Religious Eſtabliſhments, preached before the Univerſity of Oxford, at St. Mary's; the firſt, on Sunday, May* 29, 1808, *the Anniverſary of the Reſtoration of King Charles II. The ſecond, on Wedneſday, June* 29, 1808, *being St. Peter's Day. By Robert Dickinſon, M. A. Fellow of Queen's College, and one of his Majeſty's Preachers at Whitehall.* 8vo. 64 pp. 2s. 6d. Oxford, at the Univerſity Preſs. Rivingtons, &c. London. 1808.

We have here two well-written and well-argued Diſcourſes on the ſubject of Religious Eſtabliſhments; the firſt, which was preached on the anniverſary of the Reſtoration, juſtifying the Eſtabliſhment of the Church of England at that period; the ſecond defending the propriety and neceſſity of ſome particular eſtabliſhment. Both are defended on the general principle of the text, that "all things be done unto edifying." If we made any complaint reſpecting the conduct of the two Diſcourſes, it would be, that their ſubjects are not always kept ſufficiently diſtinct, and that it is difficult in ſome places to ſhow that the Author does not wander from one part of the argument to another. There is at leaſt a degree of obſcurity in the arrangement, which,

which, as it ſeems to us, ought to have been avoided. The concluſion, however, is no leſs clear than ſound. After painting with force and eloquence the probable evils to be expected from the total want of an Eſtabliſhment, the preacher thus concludes:—

"To preſerve Chriſtianity from ſuch abuſes and corruptions, to maintain the purity, the prevalence, and the permanency of the profeſſion of the Chriſtian faith, we aſſert the utility and the importance of its civil eſtabliſhments.

"Let us, however, always be underſtood to do it with proper qualifications and reſtrictions.

"We aſſert the utility of eſtabliſhments, founded upon the genuine principles of Chriſtianity, and breathing its genuine ſpirit; compriſing the whole ſubſtance, and nothing but the ſubſtance, of Chriſtianity, framed in perfect harmony with the laws and inſtitutions of civil liberty, and encroaching upon no natural rights of humanity and juſtice. We aſſert the utility of religious eſtabliſhments, ſuch as have been realized, and which are therefore not to be conſidered as romantic; of eſtabliſhments, ſuch as thoſe, with which we are beſt acquainted, and with which we are moſt intimately concerned.

"We aſſert the utility, I ſay, of ſuch eſtabliſhments, upon theſe grounds: that they provide a general, permanent, and uniform ſyſtem of inſtruction for the people: that they are the great ſchools for national education, for national morals; inculcating the duties of life with clear and deciſive authority, and enforcing obedience by the ſtrongeſt ſanctions: that they are the moſt efficacious means of preſerving among us the fear and worſhip of God, and a reverence for his commandments; a reverence for every thing which is honourable, which is virtuous, which is holy; that by ſuch inſtitutions and ordinances, by their liturgies, their ſervices, their inſtructions, Chriſtian ſentiments, and a Chriſtian ſpirit, are cheriſhed and kept alive in ſociety: that they are moſt conducive to the ſupport of morality and public welfare; moſt conducive in a word, to the general intereſts of Chriſtian edification: that ſuch "wiſdom and knowledge'" have been, and are, and, under the merciful protection of Heaven, "ſhall be the ſtability of our times, and the ſtrength of ſalvation *." P. 62.

It is to be obſerved, that the whole queſtion is here agitated chiefly upon political grounds; ſuppoſing only an obligation upon Chriſtian legiſlators to provide for the ſupport of Chriſtianity in the moſt efficacious way they can diſcover. This is contended to be by an eſtabliſhment, and particularly by ſuch an eſtabliſhment as the Church of England. Some of the points are particularly well argued and enforced.

"* Iſa. xxxiii. 6."

ART. 31. *Chriſt's Supremacy, and his Church's Privileges, defended againſt Human Uſurpation. In a Letter to a Friend. By a Chriſtian.* 8vo. 34 pp. 1s. Williams and Smith. 1808.

This is the ſtrangeſt tract we ever ſaw. It conſiſts of reaſonings againſt what the author calls "individual ſupremacy in the church of Chriſt;" but ſo obſcurely is it written, that whether it is aimed againſt the ſupremacy of the pope, or of the king, or of biſhops, or of individual miniſters in their own pariſhes, or of all theſe together, we profeſs ourſelves totally unable to comprehend. We are ſatisfied, however, that a work ſo incomprehenſible, cannot poſſibly do harm to any one of the perſons above enumerated, and therefore we diſmiſs it without further remark.

ART. 32. *No Falſe Alarm: or a Sequel to Religious Union, &c. being the Reſult of a Parochial Viſitation through the Archdeaconry of Bedford. By the Rev. R. Shepherd, D. D. Archdeacon of Bedford.* 8vo. 67 pp. Maxwell and Wilſon. 1808.

The object of this tract ſeems to be chiefly to repel an accuſation (not clearly ſtated from whom) of a neglect of religious inſtruction in the Archdeaconry of Bedford, which the author contradicts in the moſt poſitive manner, upon his own knowledge. We cannot in other reſpects praiſe either the conceptions or the ſtyle of the tract; but as the writer is no longer amenable to any human tribunal, we ſhall not attempt to cite him to our critical bar.

ART. 33. *The Leſſons of the Church of England, taken from the Old Teſtament, as appointed to be read in the Afternoon Service, on the Sundays, and moſt important Holidays, throughout the Year. With ſhort Notes.* 8vo. 172 pp. 3s. 6d. Rivingtons. 1809.

We mentioned the former part of this work, containing the Leſſons for the *Morning Service*, in our Review for November, 1808, (p. 536). The preſent completes the deſign, which is confined to the firſt Leſſons for Morning and Evening, becauſe the ſecond Leſſons are not appropriated in general to the Sundays, but to the day of the month, and therefore muſt go through the whole New Teſtament. The days for which the Leſſons are here printed, beſides the Sundays, are Chriſtmas-day, the Epiphany, Wedneſday and Thurſday in Paſſion Week,* Good-Fri-

* Monday and Tueſday have no fixed Leſſons.

day,

day, Easter-Eve, Monday and Tuesday in Easter Week, Ascension-Day, Monday and Tuesday in Whitsun-Week, and certain days of political observance. Besides these, the proper Psalms are inserted for the few days that have them.

The notes are here, as in the former part, thrown at the end, that they may not interrupt the attention during the service. They are in general short, but explanatory. We may take as an example the note on "*the glory of the Lord shall be thy rear-ward.*" Page 18. ver. 8.† "The part on thy *rear*: as if it were, 'thy righteousness shall go before thee, the glory of the Lord shall follow thee.' The word was common when this translation was written, and occurs in five other places, as Num. x. 25. 'the standard of Dan was the *rear-ward.*' But in general it is erroneously written *rere-ward;* whereas it is a mere compound from *rear* and *ward;* towards the rear." We do not hesitate to own that we have an interest in the success of this work.

ART. 34. *The Sunday Lessons for Morning and Evening Service throughout the Year; with those for Christmas-Day and Good-Friday; illustrated by a perpetual Commentary, Notes, and an Index. By Stephen Weston, B. D. F. R. S. F. S. A. Part 2, containing the Second Lessons.* 12mo. 6s. 6d. Baldwins. 1809.

The first part of this work was also noticed in the place already referred to. This part, for the reason assigned in the preceding article, is a complete New Testament. As every chapter is read three times in the course of the year, it might have been useful, and would have served to distinguish this from annotated Testaments in general, if the three days of reading had been prefixed to each chapter, or added in the margin, thus;

Matth. Chap. 1. { Jan. 2. / May 3. / August 31. } 1 Cor. 1. { Jan. 19. / May 18. / Sept. 16. }

with any other incidental times of reading. This remark leads us to observe how very desirable it is, that all English church Bibles should have such notices printed in the margin, throughout both Old and New Testament; which would at once save much trouble, and prevent mistakes. We cannot but wonder that the plan has never been adopted.

The index refers only to the notes, and occupies less than two pages. Instead of a perpetual commentary, we have in this part only prefatory remarks to each book. The notes are in general extremely short; and, like those in the first volume, consist chiefly of passages compared from various languages. For example;

† Erroneously printed 10, at p. 159.

Mark xvi. 4. "*And when they looked they saw.*] It should be, and, looking up they observed with surprise, that the stone was rolled away, for it was very great. See Sophocles Antig. xii. 32.

Ἀθρήσας' ἀρμὸν χάματος λιθοστρωῆ.

Look into the tomb, having first removed the stone."

Occasionally the Editor thus suggests a new translation. These volumes are printed with great neatness.

ART. 35. *Sunday Reflections. By the Author of Thoughts on Affectation.* 8vo. 7s. Hatchard. 1809.

The pious and sensible Author of this excellent volume, regretting, that although every library abounds with good Sermons, and other religious publications, these are not attainable by servants, has printed these Sunday Reflections for their use and benefit. He has therefore taken the first lessons for the morning and afternoon of each Sunday, as subjects of observation, and has in plain, familiar, but very impressive terms, pointed out and explained the historical facts, and the moral and religious instruction they were severally intended to convey. Nothing can be more modest and unassuming than this Author's opinion of his labours, but there can be no hesitation in recommending these Sunday Reflections as admirably adapted to their purpose. So well indeed do they seem to us to be calculated for servants, and those of humble ranks, who are or may be prevented from attendance at their parish church, that we should be glad to see them printed and circulated in as cheap a form and size as possible. No one can peruse the Reflections on the third Sunday in Lent, p. 113, without being sensible, it is presumed, of the truth and justice of our commendation.

ART. 36. *On the Religious Improvement of Prisons: a Sermon, preached in the Cathedral Church of Durham, at the Assizes, holden there, August* 10, 1808. *To which is added, an Appendix on Subjects connected with the Sermon. By John Brewster, M. A. Rector of Redmarshall, Vicar of Greatham, and one of his Majesty's Justices of the Peace for the County of Durham.* 8vo. 41 pp. 1s. 6d. Rivingtons. 1808.

After stating the miseries of prisons in former times, and the improvements gradually made since the Reformation, but particularly by the benevolent interference and exertions of Howard, Mr. Brewster laments, that means and endeavours for diffusing true religious knowledge, through those abodes of guilt, are still much wanting. Something he allows has been done, but he conceives that it is yet very deficient. The remuneration to a chaplain allowed by a late act is, he thinks, inadequate. "A prison," he says, "is a parish; our more populous prisons are sometimes equal to many parishes, and require the attention of at least one visiting

visiting minister." He shows how necessary it is to instill true ideas of religion, in making any probable effort towards the reformation of prisoners; and how necessary for those under condemnation that they should not be misled by those Antinomian ideas of absolution and justification which too often are held out to them, in consequence of "an indiscriminate admission of spiritual visitors under such circumstances."

The Appendix to this discourse contains many important and convincing documents illustrative of its subject, and may be considered with advantage by those who are in situations to suggest or to promote amendments of the existing laws.

ART. 37. *The Way in which we should go: a Sermon, preached in the Parish Church of St. Botolph, Cambridge; on Sunday, December* 11, 1808, *for the Benefit of the New School established on Dr. Bell's and Mr. Lancaster's Plan of Education. By James Plumptre, B. D. Fellow of Clare Hall.* 8vo. 30 pp. 1s. Cambridge, printed; Rivingtons, &c. London. 1809.

Determined to lay a foundation broad enough, this preacher begins a Sermon for the benefit of a new school, by an account of the creation of man, the revelation made to him in a state of innocence, his fall, and all the subsequent dispensations of God to him.

—Gemino bellum Trojanum orditur ab ovo.

Yet his conclusions are very sound; because the knowledge of these facts and dispensations is treasured in the Bible, therefore every person should be able to read; and therefore the increase of schools is desirable. We have not the smallest disposition to dispute any point in this statement; nor indeed of the subsequent parts of the discourse, which turn on other considerations. Under his second head, he considers the question of the expediency of teaching the lower classes to read, and very soundly concludes in the affirmative. To the fact alledged by some persons, that the best servants and labourers they ever had could neither read nor write, he answers, very sufficiently, by contrary facts, that some of the best he has ever known, "the most contented, honest, and religious, could both read and write, and some of the most worthless could not do either." This observation is in a note. Another fact is given on the authority of Mr. Lancaster, "that out of 4000 [poor] who have been educated under him, in the course of ten years, not one has been charged with an offence in any of our criminal courts." P. 17. A most remarkable and consolatory fact, if Mr. Lancaster can be sure that he is not mistaken. Mr. P. next considers the difficulties to be obviated, in the plan of imparting knowledge to those who are to earn their daily bread by their daily labour: and the objections which have been

made to the principles of the new system of teaching. He particularly and soundly defends the principle of *emulation*, which he shows from scripture to have a good as well as a bad meaning; that there is a godly as well as a sinful jealousy; and that to provoke to love and good works is truly christian conduct. On the whole the Discourse is sound and useful; and not the worse perhaps for standing on a very broad bottom.

MISCELLANIES.

ART. 38. *A Dissertation on the Hebrew Roots, intended to point out their extensive Influence on all known Languages. By the late Rev. Alex. Pirie, of Newburgh.* 12mo. 174 pp. Edinburgh, printed. Williams and Smith, London. 1807.

This very curious little book has accidentally been overlooked. Precarious as etymology ever is, when founded on mere similarities of letters or sounds, it is astonishing how much is here collected to point out the relationships of other languages to the Hebrew; sometimes to the staggering of reluctant scepticism. The work appears to have been left unfinished by its learned and ingenious author. It is not properly a dissertation, but rather a collection of Hebrew Roots, beginning alphabetically, but not going regularly through the alphabet. So much has been done by the old lexicographers, by Parkhurst, and a variety of writers of different kinds, towards deriving Greek, Latin, and English words from the Hebrew, that it would be a work of extreme labour to ascertain with correctness what is new in this little volume and what not; but that so much was never brought together before, within so small a compass, or in a form so convenient, is what we can assert without the least hesitation.

About 140 different roots are here examined, and though some of the connections may appear forced, yet the majority are worthy of consideration; and recollecting the strong claims of the Hebrew to be regarded as the mother of all languages, the foundation of the whole must be acknowledged to be infinitely more probable than that of any system which is built on the natural significance of certain assemblages of letters, or most of the fanciful notions which have been advanced on the tempting doctrine of etymology.

ART. 39. *Primitiæ; or Essays and Poems on various Subjects, religious, moral, and entertaining. By Connop Thirlwall, eleven Years of Age, dedicated by Permission to the Lord Bishop of Dromore. The Preface by his Father, the Rev. Thomas Thirlwall, M. A. Minister of Tavistock Chapel, Broad Court, Long-Acre; Lecturer of St. Dunstan, Stepney, and Chaplain to the Lord*

Biſhop of Dromore. 12mo. 230 pp. For the Author; London. 1809.

If we are literally to underſtand the repreſentation of Mr. Thirlwall, that theſe compoſitions are, with little or no alteration, the production of a child, from ſeven to eleven years of age, the caſe is really extraordinary; and may be recorded as a natural phænomenon of very rare occurrence. We are told in the preface, that the young author, "at a very early period read Engliſh ſo well, that he was taught Latin *at three years of age*, and at four read Greek with an eaſe and fluency which aſtoniſhed all who heard him. From that time, he has continued to improve himſelf in the knowledge of the Greek, Latin, French, and Engliſh languages. His talent for compoſition appeared at the age of ſeven."

The contents of this little volume are chiefly Eſſays, or rather little Sermons, each on a ſcriptural text; an Addreſs to the Draper's Company, a Fairy Tale of ſome ingenuity, and a few Poems; and the father declares that, "with the exception of perhaps half-a-dozen verbal alterations in reviſing the proof ſheets," every line and ſentence is the genuine production of the young author; who "rarely corrects a ſentence after it is once committed to paper." This ſeems to exceed moſt prodigies of the kind, though many very extraordinary are recorded.

As we conceive the patronage it has occaſioned to be an object to the family, we ſhall not ſtate our general opinion of ſuch publications; but heartily wiſh ſucceſs to this. To the young author we wiſh health and application to make a ſuitable progreſs in future; that he may be confirmed in his good principles; and prove an honour to his country, as well as a comfort to his friends.

ART. 40. *The Cambrian Traveller's Guide, and Pocket Companion: containing the collected Information of the moſt popular and authentic Writers, relating to the Principality of Wales, and Parts of the adjoining Counties; augmented by conſiderable Additions, the Reſult of various Excurſions; comprehending Hiſtories and Deſcriptions of the Cities, Towns, Villages, Caſtles, Manſions, Palaces, Abbeys, Churches, Inns, Mountains, Rocks, Water-falls, Ferries, Bridges, Paſſes, &c. &c. arranged in Alphabetic Order. Alſo Deſcriptions of what is remarkable in the intermediate Spaces, as ſolitary Houſes, Forts, Encampments, Walls, ancient Roads, Caverns, Rivers, Aqueducts, Lakes, Foreſts, Woods, Fields of Battle, Iſlets, Cromlechs, Carneths, Tumuli, Pillars, Druidic Circles, Works of Iron, Tin, Copper, &c. The Roads are deſcribed, and the Diſtances given, and the diſtinct Routes of Aikin, Barber, Bingley, Coxe, Donovan, Evans, Hutton, Malkin, Pennant, Skrine, Warner, and Wyndham, are preſerved. The whole interſperſed with Hiſtoric and Biographic Notices, with Natural Hiſtory, Botany, Mineralogy; and with*

Remarks on the Commerce, Manufactures, Agriculture, and Manners and Customs of the Inhabitants. Crown 8vo. 719 pp. 7s. 6d. Stourport, Nicholson; London, Lackington and Co. 1808.

Strange to say, though this title-page is so enormous it is in no degree a puff. Never did we see so great an abundance of matter compressed into so small a space, and sold at so reasonable a price. The book is closely printed in two columns, yet in a clear and legible type: and for its contents, what can we say more than that they fully correspond with the promise of the title. The name of the compiler, modestly withheld from the front of the book, we have a pleasure in bringing forward. It is Mr. George Nicholson, the printer and publisher of it: and we learn with pleasure, that he is employed on a similar compilation for Scotland. If we were asked for an instance of a work of this kind, usefully and well digested, we could not, by our present recollection, mention one at all comparable to it.

ART. 41. *William Tell; or Swisserland delivered. By the Chevalier de Florian, Member of the Royal Academies of Paris, Madrid, and Florence. A posthumous Work. To which is added, the Life of the Author, by Jauffret. Translated from the French, by William B. Hewetson, Author of the Blind Boy, the Fallen Minister, &c.* 12mo. 5s. Sherwood and Co. 1809.

Florian's works have always been popular, and his tales in particular, both in their original and English dress, have without exception been well received among us. This story of William Tell, though founded in fiction, is so congenial to our natural spirit, that the same countenance and favour may securely be promised to it. That it is founded in fiction is made sufficiently apparent in Mr. Planta's History of the Helvetic Conspiracy; but still it is an animating tale, and here related with much spirit. The translator appears to have done his duty sufficiently well, and to have incorporated in his work a good portion of his original author's spirit.

ART. 42. *Travels in Turkey, Italy, and Russia, during the Years 1803, 1804, 1805, and 1806, with an Account of some of the Greek Islands. By Thomas Macgill.* In two Volumes. 12mo. 9s. Murray. 1808.

Very little of important information, and still less of novel remark, can be expected from two duodecimo volumes, professing to describe places so numerous and so distant. Of Turkey, Italy, and Russia, so much has been written, that unless enlivened by brilliancy of observation, or a happy selection of anecdote, unless recom-

recommended by some name of authority, or introduced with certain local advantages, books and authors who undertake to describe them again, have but little probability of success. Of the Greek islands indeed, our knowledge is more circumscribed, and we are thankful for publications which represent faithfully their present condition. The present volumes are far from deficient in the particular qualities by which they ought to be distinguished. The description of Smyrna, and the places contiguous, of Constantinople, &c. and particularly those in the second volume, are amusing and highly satisfactory. The Author appears to be a very intelligent traveller, and has given the public an amusing and sometimes interesting picture of the places which he visited.

ART. 43. *Flowers of Literature for* 1807; *or Characteristic Sketches of Human Nature and Modern Manners. To which are added, a general View of Literature during that Period; Portraits and biographical Notices of eminent literary and political Characters; with Notes, historical, critical, and explanatory. By Francis William Blagdon, Esq. Author of the Imperial Folio History of India, &c. &c. To be continued annually.* Cr. 8vo. 586 pp. 6s. Crosby and Co. 1808.

This work commenced with the year 1802, and we from the first approved both the plan and execution. The public has thought with us, and it has now attained to a sixth volume with increasing praise and circulation. Of the body of the work it it will be candid of us to say, that it has the most entertaining part of a Review, the original extracts and specimens, without the didactic and sometimes caustic ingredients of criticism. The introduction it would be inconsistent in us not to approve, since it is a very close copy of our half-yearly prefaces; the imitation of which we consider as at once a compliment to ourselves, and an advantage to the public. For the first five years the Editor subjoined an alphabetical list of books, with short criticisms; but as this was unavoidably anticipated in many instances by the introduction, it is now dropped. The number and variety of the specimens here introduced is surprising, and we must do the Editor * the justice to say, that in all the variety we have never seen any thing offensive to morals or religion. The part we least approve is the biographical sketches, because they treat of living persons. But these doubtless have also their admirers.

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* There were originally two Editors, Mr. Blagdon and Mr. Prevost. What is become of the latter we have not heard.

ART. 44. *Annals of Sporting, by Caleb Quizem, Eſq. and his various Correſpondents.* 12mo. 104 pp. with 29 plates, coloured. 10s. 6d. Tegg. 1809.

We announced ſome time ago * republication of Bunbury's truly humourous and original Geoffrey Gambado, and Annals of Horſemanſhip, in ſmall ſize, to which the preſent book appears to form a very tolerable ſequel. It has indeed a frontiſpiece copied from the ſame author, namely, his admirable view of a riding Academy for grown Gentlemen, which has been imitated by Rowlandſon with his uſual felicity. The author has alſo profeſſedly built on ſome of the hints given in the Annals, as in the print at page 5, where he exhibits the "true method of fitting a horſe mathematically," illuſtrated by a view of a pair of compaſſes ſet aſtride upon a teleſcope, according to the ſuggeſtion of Mr. *Lemma*. To the ſame ſource may be traced the ſix prints entitled *Mathematical Horſemanſhip*, at pages 59, 60, &c. all of which are deſigned with much humour by Woodward.

This work is, however, by no means confined to Horſemanſhip; we have delineations of wigs, of hounds, of faſhionable furniture at Hogs Norton; of the bailiff's hunt, and ſeveral other amuſing particulars. The ſingular merit of Mr. Bunbury's publications above mentioned was that the wit and humour of the writing were quite equal to the originality and ſpirit of the deſigns. Here, we muſt confeſs, the artiſt has done much more than the writer, who evidently has not equal talents. The letter moſt in the ſtyle of Bunbury ſeems to be the eighth, in which an account is given of a Cockney Hunting Club, who make it a rule "never to loſe ſight of St. Paul's Cathedral." The whole is a trifle, but it is a trifle tending to raiſe a harmleſs ſmile, and therefore may be complacently received.

ART. 45. *Variety, or Selections and Eſſays, conſiſting of Anecdotes, curious Facts, intereſting Narratives, with occaſional Reflections. By Priſcilla Wakefield.* 12mo. 4s. Darton and Harvey. 1809.

The exertions of this Author in the cauſe of youth continue to be vigorous and uſeful, nor has ſhe ever publiſhed any thing among her numerous works which may not be ſafely and conſiſtently recommended, as blending information and amuſement. In the ſhort introduction to this volume, Mrs. Wakefield has given ſome ſhort account of herſelf, which, as it muſt be intereſting to many readers, and as we can warrant its authenticity from perſonal knowledge, we have much pleaſure in inſerting.

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* Vol. xxxii. p. 649.

"I am

"I am the eldeſt daughter of a very numerous family, and received my education in the paternal houſe, under the inſpection of one of the moſt excellent of mothers, to whoſe inceſſant care and admirable example I owe the foundation of any merit I may poſſeſs. From my earlieſt years ſhe taught me the habit of induſtry, and employed me whilſt a child to aſſiſt her in inſtructing my younger ſiſters. Being thus accuſtomed from my cradle to take an intereſt in the improvement of children, and to watch the progreſs of their underſtandings, I have formed an habitual attachment to youth, and delight in the ſociety of young people, and am never more agreeably employed than in contributing to their ſtock of knowledge and amuſement."

The preſent work is a uſeful and intereſting addition to the juvenile library, and contains much variety—ſolid food for the hungry, with kickſhaws interſperſed to enliven the entertainment. That it will effectually anſwer the end propoſed, we have not the ſmalleſt doubt.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Treatiſes on the Seventy Years Captivity of the Jews, foretold by Jeremiah; and particularly on the Seventy Weeks Prophecy of Daniel, the Truth of which is at laſt demonſtrated. With ſome Remarks on a different Subject of Scripture. By the Rev. J. Thorold, Rector of Kencot, Oxon. 2s.

Zeal without Bigotry, or an Antidote to the Aſperſions of the Author of "Zeal without Innovation." 2s. 6d.

Sermons before the Univerſity of Oxford in 1806, preached at the Bampton Lecture. By John Browne, M. A. late Fellow of Chriſt Church College. 9s.

The Church of England Doctrine of the Lord's Supper, being an Abſtract of the Grounds on which the Church of England ſeparated from the Church of Rome. By Shute, Biſhop of Durham. 6d.

Jeſus Chriſt, as Man, an inimitable Pattern of Religious Virtue. By Samuel Glaſſe, D. D. 6d.

Accipe ſi Vis. A Letter, addreſſed to the Right Rev. Spencer, Lord Biſhop of Peterborough, in Anſwer to the Opinion of Sir William Scott, Knt. as to the Legality or Illegality of refuſing Church Burial to Diſſenters; together with the Opinion and Caſe upon which it was taken, &c. &c. &c. By John Wight Wickes, M. A. Rector of Wardley cum Belton, &c. &c.

A Diſcourſe on Cruelty to the Brute Creation. By the Rev. James Beresford, M. A. Fellow of Merton College, Oxford.

A Charge delivered to the Clergy of the Archdeaconry of St. Alban's,

Alban's, at the Visitation, holden May 24, A. D. 1809. (Connected with a former on Religious Education.) By Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. 2s. 6d.

Letters addressed to Bishop Skinner, of Aberdeen, on his Vindication of Primitive Truth and Order. To which is prefixed, a Preliminary Discourse on the present State of the Controversy concerning Ecclesiastical Government. By Patrick Mitchell, D. D. Minister of Kemnay, Aberdeenshire. 8vo. 9s.

HISTORY.—TRAVELS.

A Tour through Cornwall, in the Autumn of 1808. By the Rev. Richard Warner, of Bath. 9s.

Memoirs of the King's Supremacy, and of the Rise, Progress, and Results of the Supremacy of the Pope, in different Ages and Nations, so far as relates to Civil Affairs. With an Appendix of Papers relating to Charles I. singularly applicable to recent Events. By Thomas Brooke Clarke, D. D. 10s. 6d.

An Authentic Account of the Battle between the Austrian and French Armies, on the 21st and 22d of May, commanded by the Archduke Charles of Austria, and Bonaparte, Emperor of the the French. 1s. 6d.

Travels of the late Duc du Chatelet in Portugal; revised, corrected, and enlarged by J. Fr. Bourgoing, late Minister Plenipotentiary from the French Republic. 2 Vols. 16s.

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